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# Jesuit Educational Quarterly

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June 1945 to March 1946

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# Jesuit Educational Quarterly

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JUNE 1945

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ADULT EDUCATION AT FORDHAM

*Edward J. Baxter, S. J.*

THE USES OF THE LIBERAL ARTS

*John E. Wise, S. J.*

IGNATIAN ADMINISTRATION

*John J. Higgins, S. J.*

A NOTE FOR HOUSE LIBRARIANS

*Joseph Cantillon, S. J.*

THE VETERAN AND BOSTON COLLEGE

*Stephen A. Mulcahy, S. J.*

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VOL. VIII, No. 1

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(FOR PRIVATE CIRCULATION)

# Contributors

Administrators will be interested in the program of adult education at the Fordham School of Adult Education as outlined by the dean of the school, FATHER EDWARD J. BAXTER, S. J., only a few weeks before his untimely death. See notice on page 64.

"Some Uses of the Liberal Arts" are presented by FATHER JOHN E. Wise, candidate for the doctor's degree in education at Fordham University.

FATHER DANIEL MCGLOIN, candidate for the degree of doctor in philosophy at the University of Toronto, answers the commentaries on his article, "Revitalizing Liberal Education," which appeared in the January issue of the QUARTERLY.

Part II of "Starting Them Off with Homer" is the contribution of MR. RAYMOND V. SCHODER, West Baden theologian.

The dean of Rockhurst College, FATHER JOHN J. HIGGINS, appeals for a manual of directions for administrators and teachers in Jesuit schools.

In his "A Note for House Librarians" FATHER JOSEPH CANTILLON, librarian of Regis High School, New York, offers help in solving a problem that vexes many house librarian.

FATHER STEPHEN A. MULCAHY, dean, Boston College, describes the work being done for veterans at the college.

Book reviewers in this issue are FATHER PAUL C. REINERT, dean of St. Louis University; FATHER JOHN O'FARRELL, currently engaged in working for his doctorate in education at Fordham University; FATHER W. EDMUND FITZGERALD, rector of Cheverus Classical High School, Portland, Maine.

# Jesuit Educational Quarterly

## June 1945

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The JESUIT EDUCATIONAL QUARTERLY, published in June, October, January, and March by the Jesuit Educational Association, represents the Jesuit secondary schools, colleges, seminaries, and universities of the United States, and those conducted by American Jesuits in foreign lands.

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\* Serving in the armed forces, chaplains corps.

### ADDRESS COMMUNICATIONS TO THE EDITOR

49 EAST 84TH STREET  
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# Adult Education at Fordham

EDWARD J. BAXTER, S. J.

It can hardly be claimed that the education of adult men and women is something entirely new in the annals of the Society. It could be shown, I have no doubt, that whereas the major emphasis in our educational program has traditionally been on the formation of adolescents—and these almost exclusively of the male sex—adults have not been entirely neglected or overlooked in our educational activities. The entire retreat movement, which is so integral a part of our apostolic function, could be interpreted, I suppose, as essentially an adult education movement. And the labor school organization of recent years with its emphasis on the instruction of the workingman in his rights and duties is certainly a type of adult education. In the face of this, however, I think it can be said that adult education, understood as a deliberate and professed attempt to offer to mature men and women the opportunity to obtain a more or less formal academic education in college classrooms, is definitely a new trend in Jesuit education.

The School of Adult Education of Fordham University is certainly not the first nor foremost instance of this trend. Without unfurling so explicit a banner, a large number of our colleges and universities throughout the country have been carrying out an adult educational program through the regular evening extension courses. In fact, it might really be said that wherever our collegiate institutions have offered evening courses of a nonprofessional nature on the undergraduate level they have been carrying on an adult education program. In this manner Fordham too has cared for a large number of adults in the evening sessions of its School of Education which for many years was conveniently located in the Woolworth Building. But the recent adopting of the term "Adult" in the evening programs of several of our colleges has had the effect of highlighting the appeal these courses might have for the general adult and at the same time of extending the offerings of this program to include courses of more general interest. In some cases the adult education program is restricted exclusively to courses of the latter kind offered without credit and without degree to mature people who are interested only in increasing their knowledge and enhancing their appreciation.

The Fordham school was instituted in the spring of 1944 by Father Robert I. Gannon, president of the University, and the writer was sum-



moned to be its dean. It was Father Gannon's intention that the new school should not so much be an independent unit with its own faculty and courses—at least in the beginning—as an institution which would take advantage of the existing facilities of several schools of the University for the benefit of interested adults. Thus it was felt that by the simple technique of the name "Adult" and a certain amount of publicity and advertising under that name a number of mature men and women might be attracted into the numerous evening classes conducted by the School of Business and the School of Education, while at the same time a minimum of special courses gauged to the needs and interests of adult students might be organized by the School of Adult Education itself. In particular, it would be possible for an adult entering the new school to have a program drawn up which would comprise courses taken from various schools of the University, particularly those of Business and Education.

This interdependent relation between the three-named schools was the more feasible at this date because of the recent purchase by Fordham of a fifteen-story building in downtown Manhattan five blocks north of the Woolworth Building on lower Broadway, in which, in addition to the Law School, the three schools are located. The coordination of the three schools was further effected by amalgamating the registrar functions of the three schools into a single office and appointing a single director of the entire building—called the City Hall Division of Fordham University—Father Matthew J. Fitzsimons.

The catalogue of the new school, published in the summer of 1944, stated that the school was instituted "in answer to an ever-increasing need for a center of learning on an adult level where mature men and women might resort for courses of collegiate caliber, particularly in fields of Catholic thought." The scope of the school, as conceived, was planned to be wide enough to take care of three distinct types of adult learners. Those who had been obliged for economic or other extrinsic reasons to discontinue their education and were now in a position to resume their studies and work for the baccalaureate degree. Those who, with or without a degree, wished only to explore or delve deeper into some particular field of academic thought in order to fill in the lacunae of their knowledge or advance that knowledge in a field of special interest. Finally, those who, even without high school diploma, were interested in stimulating their minds and introducing themselves to various fields of knowledge without subjecting themselves to the usual academic routines of quizzes, assignments, and examinations. The needs of the first two groups were met by the usual, and in this case existing, academic courses; the interests of the last group were catered

by a group of special courses developed for the popular demand and offered without credit and at lower fees, called Special Adult Courses.

No account need be given of the regular academic courses. These included almost everything from accounting to a rather elaborate program in speech. But the special courses organized directly by the School of Adult Education comprised the following 'popular' subjects in the fall term: Religion in the Postwar World (a symposium), A First Course in Philosophy, The Modern Theater, Psychology for Everyday, The Great Social Encyclicals, Contemporary Russia, The Problem of Predestination, Ireland's Story. This program was continued in the spring term with: Philosophy and Catholic Dogma, Books of Today, Mystical Body for Everyone, Marriage as a Way of Life, Speaking Spanish, Effective Thinking, Bible Reading for the Laity, American Catholic Literature, Christ in the Eyewitness Accounts, Speaking Russian, Public Speaking for Businessmen, Job Analysis for Personnel Administration. These courses, like the regular academic courses, were designed to meet one night a week, for the length of a double period, for fifteen weeks—with the exception of Speaking Spanish which met double time (two evenings a week). Of the twenty-one courses offered, only five had to be cancelled because of dearth of registrants; one, Effective Thinking, registered so many it had to be divided and offered on two alternative nights. Another, Ireland's Story, was continued (not repeated) through the spring semester as a result of a signed petition of the students.

It was felt right from the start that publicity was an important factor in inaugurating the new school. Nor was it adequate, as in the case of stereotyped schools, to advertise in the educational section of the newspaper. An adult school had to catch the attention of people who weren't even thinking of attending school. We began by circularizing the reverend pastors of the surrounding territory—to the number of 900 and in five distinct dioceses. Some of these announced the opening of the school at all Masses, others printed the announcement in the parish bulletin, while still others, of course, gave it no public notice at all. In addition to the formal announcements carried in the principal newspapers, Catholic and secular, a series of short provocative ads were distributed through eight papers. Bulletins were sent to the personnel offices of a number of business concerns in downtown Manhattan with a poster suitable for bulletin-board use enclosed. Finally, the three store windows of the new building were used to carry a challenging display and thus capitalize on the thousands who pass the corner of Broadway and Duane every day.

The results of all this were somewhat less than what we had hoped for. The total registration for the fall semester was only slightly more

than 300 registered for some 377 courses, or an average of 1.29 courses per person. Of the 300, about 170 were distributed among 70 academic courses, and the remaining 130 were enrolled for the 6 Special Adult Courses. In these latter the greatest concentration was in Psychology for Everyday and in Ireland's Story. In the former, Bookkeeping and Elements of Accounting drew the largest numbers of adults, with English Composition and Voice and Diction only slightly less populous in adult registrations.

The February registration was somewhat more encouraging, especially in view of the fact that February usually evidences a drop from September figures. The total registration at this time was approximately 400, of which 205 were enrolled in 10 Special Adult Courses and the remainder were taking a total of 360 courses, or an average of about 1.9 courses per registrant. Once again Accounting drew the largest registration but the courses in Philosophy received the second largest adult enrollment.

At the present time an accelerated evening session is projected for June and July as something of an experiment. The session is to be half the usual semester's time in weeks but with double attendance each week to make up the requisite 30 hours. Only credit courses are being offered at this time on the assumption that only those anxious to further their degree program will be willing to sacrifice their summer evenings to classroom work. A total of fifteen courses is being offered at this time.

A word should be said before bringing this report to a close of the place of the returning veteran in the new school. It was anticipated at the outset that whereas a large number of Fordham boys who had to interrupt their education through selective service would be anxious to return to the school from which they left, there would still be many veterans who for reason of age or family would be forced to complete their college education—begun at Fordham or elsewhere—in the evening hours after employment. For such as these, as well as for those who would be anxious to take advantage of the benefits of the GI Bill of Rights to enroll in a few courses of special interest, the school of Adult Education would be a convenient institution. To date, however, the number of veterans enrolled in the school has not been large and several of those who registered more out of a desire to take advantage of free benefits than out of a sincere interest in education have already fallen by the wayside. At present there is a total of 30 veterans registered in the school. Perhaps V-E day and the consequent release of a number of older men from service may bring a new development in adult education at Fordham.



# The Uses of the Liberal Arts

JOHN E. WISE, S. J.

When Cardinal Newman calls knowledge "its own end," he does not mean that knowledge is man's end. When he assigns health of mind and breadth of vision as ends of the liberal arts, he nevertheless recognizes that health can have good or bad uses, and that breadth of vision, even a full knowledge of God, man, and the world, can serve the friends as well as the enemies of human nature. The liberal arts have their own purposes, but they also have further purposes. They must be used rightly to serve man's highest destiny and to serve his temporal needs.

The ends in themselves of the liberal arts, the results achieved with which a man is liberally educated though he be an indifferentist in religion—without which a man is not liberally educated, though he be a saint—are health of mind and breadth of vision. We are confronted here with the historical meaning of a term not with applied meanings which can perhaps be legitimately made but which are not in actual usage. A saint certainly has health of mind and breadth of vision, but not necessarily in the sense of a liberally trained man.

Knowledge is one thing, virtue is another; good sense is not conscience, refinement is not humility, nor is largeness and justness of view faith. Philosophy, however enlightened, however profound, gives no command over the passions, no influential motives, no vivifying principles. Liberal education makes not the Christian, not the Catholic, but the gentleman, it is well to have a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind, a noble and courteous bearing in the conduct of life;—these are the connatural qualities of a large knowledge; they are the objects of a University.<sup>1</sup>

If one accepts this view of a liberal education, the ends in themselves are a health and vigor of mind comparable to the health of the body, and a linguistic and scientific foundation furnishing one with a fund of fact and expression. Well-rounded studies give breadth of vision, considered judgment, intellectual culture. Such is the specific purpose and formal object of a liberal education, health of mind and breadth of vision.

There is some justification why these ends in themselves, these im-

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<sup>1</sup> John Henry Newman, *The Idea of a University Defined and Illustrated*, Discourse V. 9. New York: Longmans, Green and Company, 1931, pp. 120-21.

mediate ends, are not called useful. One may picture a strong-bodied man who is nevertheless indolent, and the question would be asked, "Of what use is his health to him?" Yet the health is a good in itself. Similarly it could be said of a bright mind, grasping the elements of a situation, yet not leading to suitable action. Of what use is this intellectual power? Yet it is a good in itself.

The immediate ends of a liberal education may be called latent power. Mental ability and wide knowledge can lie idle when once developed, or can be used. Such latent power in itself bespeaks neither use, nor evil use, nor good use, and as such is not called utilitarian. Another reason why mental health and breadth of vision are not called utilitarian is because they concern the highest of man's faculties, and from historical usage the word "utilitarian" is consigned to lesser goods, economic, vocational, professional. The liberal arts free, or make ready for action, the rational or proper powers of man. The full use of these powers in pagan times was confined to the non-slave or free classes; the germinal Christian idea of every man's innate dignity, an idea progressively realized in history, opens the field of intellectual activity to all, according to capacity and desire.

Before mentioning the uses of the liberal arts in the accepted economic, vocational, and professional meanings of usefulness, it will be well to emphasize again the immediate ends, the ends in themselves. Health and vigor of mind come from mental activity on suitable subject matter. The possibility of mental training, of learning methods and principles of reasoning is well established precisely because of the bitter opposition of early twentieth century investigation, which often set out to disprove the theory of "formal discipline," but ended up clarifying and purifying the theory, but also confirming it.<sup>2</sup> So much for the mental ability capable of cultivation by the linguistic and scientific disciplines.

The breadth of vision resulting from a liberal education looks more at the content of the studies rather than at the mental processes. Here the trivium with its literary, humanistic interests and the quadrivium with its investigation of the world of nature, a quantitative as contrasted with a qualitative evaluation, give a completeness of view opposed to all narrowness. The liberal arts study man and nature. Where does God come in? The Creator of man—and man may be called the subject of the trivium in history and in literature—the Author of nature—and nature may be called the subject matter of the quadrivium is in either case the Last Cause, the provident God of Christianity. Cardinal

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<sup>2</sup> Cf. the writer's, "Formal Training and the Liberal Arts," *Thought* 19:483-92, September, 1944.

Newman proves the necessity of theology in a truly liberal education.<sup>3</sup> One's vision is otherwise myopic and superficial, not penetrating to ultimates and lacking breadth.

Beyond the ends in themselves of a liberal education, mental power and breadth of vision, seeing things in their proper relationships, there are further ends and uses in accordance with the traditional preparatory or propaedeutic function of the liberal arts. The liberal arts are those studies which are formative of man's highest powers, an intermediate stage in the educational process, handing down with organic growth the fundamental truths by which we live. The content of fundamental human truth goes down to the depths of history and philosophy and literature, of mathematics and science, until it rests on Western civilization. Western civilization is characterized by its acknowledgement of man's liberty and of his immortality, of his Fall as well as of his Redemption. This content, this knowledge, and the formation of man's highest powers are the proper attainments of the liberal arts. Such attainments can be instruments for further use. Another essential element of the liberal arts is therefore their propaedeutic function. They are an intermediate stage in the educational process. They are ends in themselves but are also preparatory for further ends. They form and fill the mind; what more do they? What are the uses properly so-called of the liberal arts? These uses are economic, vocational, professional, and civic.

When the intellect has once been properly trained and formed to have a connected view or grasp of things, it will display its powers with more or less effect according to its particular quality and capacity in the individual. In the case of most men it makes itself felt in the good sense, sobriety of thought, reasonableness, candour, self-command, and steadiness of view, which characterize it. In some it will have developed habits of business, power of influencing others, and sagacity. In others it will elicit the talent of philosophical speculation, and lead the mind forward to eminence in this or that intellectual department. In all it will be a faculty of entering with comparative ease into any subject of thought, and of taking up with aptitude any science or profession.<sup>4</sup>

These are applications for the latent powers and knowledge developed by the liberal arts suggested by Cardinal Newman. They give a fuller life of intellect which is put in play daily. But it will be well to be more concrete, and to see some modern applications. The aims of the trivium may be summarized as "the right use of reason joined to cultivated expression."<sup>5</sup> Studies for these very purposes are recommended

<sup>3</sup> Newman, *op. cit.*, Discourses II and III, pp. 19-98.

<sup>4</sup> *Ibid.*, Preface, pp. xvii-xviii.

<sup>5</sup> Allan P. Farrell, *The Jesuit Code of Liberal Education*, Milwaukee: The Bruce Publishing Company, 1938, p. 356.



by the United States Navy as an aid for reading intelligently, for simple, lucid, and concise expression, and for sound, incisive, and well-ordered thought.<sup>6</sup> Literature, history, and philosophy are essential to a deeper understanding of human nature. They afford companionship for that Aristotelian leisure in which man's noblest efforts are often inspired. Besides preparation for such professions as teaching and law, or public service, it is recognized especially today that all professional men have personal contacts, and that human relations are a major part of every undertaking. The humanities are of first importance because they study man as he is. In vocational pursuits they aid the cultural interests of those who choose manual labor, or who have workaday jobs by force of necessity or from native ability. Adult education courses, workshops, and public forums are a notable phenomenon of our own day. The trivium, then, adapted to needs and abilities according to circumstances, has economic, professional, vocational, and civic uses. Men trained in the humanities are better prepared for advancement in their chosen fields of endeavor, and can be more intelligent citizens. The nature of a democracy demands the cultivated abilities of leaders and followers.<sup>7</sup>

The value of the humanities is being increasingly understood, and the place of mathematics and science in our modern technological world is also evident. Physical nature is an easier study than is man, for the essences of material things are the proper object of the intellect.<sup>8</sup> A reasonable knowledge of the natural sciences is necessary to the mental health and breadth of vision assigned as the immediate aims of the liberal arts, which have always included the study of nature as well as the study of man. Habits of accuracy and of exact observation are perfected in the experimental sciences, and there is a certain realism and definiteness in mathematics and in the laboratory which supplement the more elusive values of appreciation and moral judgment. Whereas human values are concretized by experience and illustrated by examples, mathematics and physical science are more readily grasped in their own media. The data of chemistry, physics, and biology fall for the most part under sense observation. Mathematics has a relation to the phantasm and imagination, but metaphysics, dealing with universals, "ought not to be led, as to the term in which our judgments are verified, either to the

<sup>6</sup> Cf. United States Navy, *V-1 Program*, March 1, 1942, p. 11.

<sup>7</sup> Cf. Pope Pius XII, "Christmas Message," 1944.

<sup>8</sup> St. Thomas Aquinas, *Summa Theologica*, I, q. 84, a. 7, ed. Anton C. Pegis, *Basic Writings of Saint Thomas Aquinas*, New York: Random House, 1945, Vol. I, p. 809, "the proper object of the human intellect, which is united to a body, is the quiddity or nature existing in corporeal matter; and it is through these natures of visible things that it rises to a certain knowledge of things invisible."

senses or to the imagination.”<sup>9</sup> The cultivated mind, however, should be at relative ease in all three fields of speculative knowledge—the scientific, the mathematical, and the philosophical. Health of mind and breadth of vision, as aims of the liberal arts, demand a suitable study of mathematics and of the natural sciences as well as of the humanities. Mental power needs this full play on a broad field of reality.

It is not necessary to dwell on the more obvious uses of the quadrivium in engineering, medicine, and related fields. Professional schools recommend the liberal rather than the preprofessional study of the sciences, since the sciences are thereby better learned in themselves, and are more readily adaptable to varying needs.<sup>10</sup> The liberal study of mathematics and of the sciences means that they have their own content, and that applications to particular fields are made for learning purposes, rather than for immediate vocational uses. Physics, chemistry, and biology have their own subject matter independently of relationships to professional fields. The immediate aims of these studies are habits of accuracy and thoroughness of procedure, with the abundant acquisition of fact especially through personal observation and experiment. If these immediate ends are well attained, the ultimate use can be more effective. If there is more latent power, there can be more applied power.

Mathematics and the sciences are, moreover, intimately related to the humanities. Man cannot be known fully without nature. Man participates in material as well as in spiritual being;<sup>11</sup> the laws of reasoning are often deductively mathematical. God is the Author of physical nature as well as the Creator of man's soul, and is known in all His works. Creation cannot be fully known without the Creator. An intellectual man's basic education should let him see life whole.

The uses of the liberal arts are economic, vocational, professional, and civic. They aid community life and form intelligent citizens, “capable, active members of society.”<sup>12</sup> The immediate ends of mental alertness and a balanced view of reality, which are qualities of a liberal mind, can also be called directly utilitarian.

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<sup>9</sup> Jacques Maritain, *Science and Wisdom*, New York: Charles Scribner's Sons, 1940, p. 39.

<sup>10</sup> Cf. Morris Fishbein, “Cultural Education of a Physician,” *The Journal of the American Medical Association* 119:1239-1245, 1942. An example of the recommendations for engineering preparation is found in the *Catalogue Issue, Massachusetts Institute of Technology Bulletin* 77:30b, LXXVII June 1942, in which “the non-professional subjects in English, the modern languages, the humanities, and the social sciences” are given a reasonable place, even in wartime.

<sup>11</sup> Cf. St. Thomas Aquinas, *Summa Theologiae*, I, qq. 75-76. *Op. cit.* pp.682-718.

<sup>12</sup> Newman, *op. cit.*, Preface, p. xii.

"Good" indeed means one thing, and "useful" means another; but I lay it down as a principle, which will save us a great deal of anxiety, that, though the useful is not always good, the good is always useful. . . . If then the intellect is so excellent a portion of us, and its cultivation so excellent, it is not only beautiful, perfect, admirable, and noble in itself, but in a true and high sense it must be useful to the possessor and to all around him; not useful in any low, mechanical, mercantile sense, but as diffusing good, or as a blessing, or a gift, or power, or a treasure, first to the owner, then through him to the world. I say then, if a liberal education be good, it must necessarily be useful too.<sup>13</sup>

Cardinal Newman subscribed strongly to the nineteenth-century idea of an English gentleman and the things useful to that peculiar idea, but the utility of the liberal arts can be extended even further to the mechanical and mercantile. Many human activities can be liberalized if one looks to the perfecting of the human being in his specifically intellectual powers and to the understanding of human nature and of the world. The businessman can be studied in Charles Dickens and the mechanic in Shakespeare. Vocational artisans can have cultural interests, can even liberalize their own skills by an intellectual understanding. The historical liberal arts include studies, of course, which are the *most* productive of liberal values, and which are the *most* useful in the classroom. This explains, or should explain, the science-classics curriculum. Such a selection of studies is outlined by Cardinal Newman in his essay. His analysis of literature, of philosophy, theology, and of the physical and exact sciences is a starting point for the needed discussion of the content-matter of the humanities and sciences in the present-day liberal arts curriculum. What studies are most conducive to liberal arts values? History, as well as experimentation, has an answer.

A final word may be said concerning the relationship of knowledge and virtue. The liberal arts have a religious as well as vocational and professional use. Is character training an aim of the liberal arts? Not directly. Knowledge is not virtue, certainly not secular knowledge, nor even theological knowledge. It is true that knowledge can help virtue, and that the will can be strongly motivated, particularly by truth of principle. But motivation comes also from good example as well as from certain types of learning, especially religious learning, the life of Christ, the teachings of the Church, the lives of the saints. Such studies are not the major part of the liberal arts curriculum. Even with these studies the power of grace, as gained particularly through the sacraments, and the cooperation of the free will are all important. Knowledge is not necessarily virtue. The classroom must be permeated with piety, because letters of themselves do not give piety. The Church founds

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<sup>13</sup> *Ibid.*, Discourse VII, 5, p. 164.

universities to insure the spiritually fruitful use of man's highest attainments. Catholic schools abound, since knowledge acquired in other settings is more likely to be erroneous and to be misused. The *Ratio Studiorum*, for example, says that one must "learn *along with* letters the habits worthy of Christians."<sup>14</sup> One must be "no less eager in the pursuit of virtue and integrity of life than of literature and of learning."<sup>15</sup> Learning and holiness are separable. It is dangerous to confuse them. The result of such confusion is to have less learning or less holiness, mistaking the one for the other. The result of keeping the goals clear is to have a better instrument for better use. It is then that sanctity can be augmented by knowledge, since the end of man is better known and character is better motivated; it is then that knowledge can be augmented by sanctity, since one can labor more steadily and see more clearly. The attainments of a liberal education are among the noblest of human gifts; and their efficacious use is found in conjunction with solid and perfect virtue.

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<sup>14</sup> *Ratio Studiorum*, "Rules Common to the Professors of the Lower Classes," 1.

<sup>15</sup> *Ibid.*, "Rules for Externs," 15.



# Revitalizing Liberal Education

*Continued*

DANIEL MCGLOIN, S. J.

I wish to thank the JESUIT EDUCATIONAL QUARTERLY for the space allotted to my article in the January issue, and also to express my appreciation to the various Jesuits who commented upon it. The importance of certain issues raised by the commentaries has prompted me to offer these further thoughts and, I hope, clarifications. Confining myself to matters of rather basic disagreement, I shall discuss:

I. Idealism and Realism in Liberal Education with Father Wade

II. Philosophy and Psychology in Liberal Education with Father Whelan

III. Mechanism and Vitalism in Liberal Education with Father Yates and Father Wise

IV. The Place of Science in Liberal Education with Father Wise

## I. EDUCATION AND REALISM IN LIBERAL EDUCATION

Father Wade's position, it seems to me, may be stated as follows. He confessedly does not "come to grips" with my article, because he sees no sense in doing so. Although such an article "makes interesting discussion for people who do not have the obligation to direct schools or teach students," it does not meet "the problem of education in a postwar world," for it is not "a realistic discussion of the subject," and, since "it matters little what may be the ideal type of education in an idealistic world," most Jesuits, who cannot be induced "to follow a will-of-the-wisp, will read the title of this article and cast it aside with the justified remark—Why don't they get down to reality and consider the situation as it is?" The "one very realistic problem for all educators to face today" is "what must they teach their students in the next ten years in the present American setup in order to produce human beings who can live as human beings and save their souls," for "we will have a certain type of student, with a very definite training, a very definite American, materialistic, pragmatic background, we will have definite Jesuits to teach these young men. Unless we consider education from this viewpoint, then we are daydreaming."

This type of thinking confuses an "ideal" with a "will-of-the-wisp," and "ideal world" with a chimerical world. The pragmatic atmosphere of modern life opposes the ideal and the real; it often expresses itself in the unreflecting statement that something is fine in theory but im-



practicable. Such an opposition is unwarranted; actually, there is nothing more real than a true ideal, nothing more practicable than a true theory of action. It is only if an ideal is false (and consequently no ideal at all) that it is unreal and *consequently* impracticable. Plato's Ideal State, with its communism of wives and children, is not to be rejected because it is an ideal, but because it is not an ideal; its weakness is not that it is impracticable, but that, even if it were practicable, it would still not be an ideal towards which human activity should be directed. On the other hand, "Be ye perfect, as your heavenly Father is perfect" expresses the utmost ideal; addressed, as it is, to every human being, it envisages an ideal way of life for everyone and consequently an ideal world. Is it therefore unrealistic? Is it therefore impracticable? The imitation of Christ, the subjection of the entire world to the kingship of Christ in the unity of the Mystical Body are ideals—are they therefore of little practical importance?

To be practical, to be realistic, to "get down to reality and consider the situation as it is" does not mean to work away from an ideal, to water down our ideals to conformity with the actual situation, to allow what is to determine what should be. Rather, the truly practical man is he whose every action is directed towards an ideal, who strives unceasingly by appropriate means to conform the actual situation to the ideal, whose interest in what is is dominated and determined by his love of what should be. The Christian educator does not strive to conform Christian culture to an "American, materialistic, pragmatic background"; his work is to conform such a background to Christian culture. The truth is that, far from there being an innate antagonism between the ideal and the real, between theory and practice, the only realistic attitude of any value and the only practicable ability worth while centers in the direction of the actual situation towards the ideal. Of course, an ideal is unattainable; this does not alter the truth that we must work towards it. The imitation of Christ is impossible; yet we must exert all our strength to imitate Him. It is the profound paradox of our lives that the only practicable thing we can do is to be continually working to do what we know we can never do.

I am not confusing the *Ratio Studiorum* with the *Exercitia Spiritualia*, nor am I withdrawing into the seclusion of a novitiate when I should be confronting the postwar world. The only educational system worth talking about, and the only postwar world worth considering is education and civilization which is the expression of Christian spirituality. Let us "consider the situation as it is." A world torn by hate, a civilization intent on destruction, a youth doomed to the horrors of war, a political policy too dominated by opportunism, an economic outlook that is

motivated by greed, an art that is decadent and frivolous, a literature that is far too frequently pornographic, a philosophy that is confused, a religion that hardly amounts to external respectability, an education that is materialistic, a morality that is relativistic and hedonistic, a barbarism that is worse than savagery because it employs the tools of civilization without sense of responsibility, without appreciation of absolute values is neither Christian nor humanistic. Of course my presentation is one-sided; but who can deny how true, how disproportionately true that one side is?

It would be superficial to place the ultimate blame upon the totalitarian states. Naziism, communism, and jingoism are simply more flagrant and outrageous outgrowths of a civilization that has deteriorated from the Christian humanism of the ages of faith. It would be wanting in humility not to realize that we, who have retained that faith, share responsibility for the tragic state of the world. We have been "realists"; we have adapted ourselves to "the situation as it is"; we have been too ready to follow the course which St. Ignatius calls that of the "Second Class of Men," the course of compromise. Our influence has been too negative; instead of positively animating contemporary civilization with the Christian spirit, we have been content to accept that civilization as it is and to concentrate upon teaching "in the present American setup in order to produce human beings who can live as human beings and save their souls." As long as a secular institution—political, economic, social, educational—was not *per se* evil, we were willing to adopt it, forgetting too often that what is not *per se* evil is not necessarily Christian, and what can be justified in its abstract concept may in the concrete, in its origin, motivation, and results, be very unhealthy. It is not enough merely to aim at procuring that Christianity can live, even if somewhat precariously, in the world; our purpose must be that Christian idealism and humanism may become the very source and principle of civilization. The postwar world will need ideals more than anything else; it cannot be satisfied with accommodations, adjustments, and improvisations. If Catholic education fails to supply the need, the world will follow other shepherds.

Whether or not the educational "blue-print" proposed in my article presents a true ideal, or merely a "daydream," remains, of course, an open question. But it is not sufficient to reject it merely because it is an ideal! The fact that it does not correspond to the present American setup is not to the point. I am suggesting no less than that the present American educational system requires a thorough over-hauling, and that our theory and practice of liberal education should be rethought from the ground up. Father Wade "shudders to think what would happen if some school

with the students we have today and the professors in our schools were to attempt to implement this program." But if the program suggested does result from a correct philosophy and psychology of what a liberal education is (and that is the precise point in question), then it is logical to conclude that we should take steps towards implementing it. Such steps would involve time, of course; no one is suggesting any sudden, overnight conversion. It is self-evident that a basic reform which would involve not only the liberal arts college, but the high school course preparatory to it, and would require a trained faculty prepared to make such a reform fruitful, would take years to realize. Inevitably it would make mistakes and meet setbacks. Inevitably it would encounter opposition from those who prefer the easier way of riding with the tide. Inevitably it would experience the dissatisfaction of parents and students who see in education nothing more than a way to worldly success and advancement. But if it is really an ideal, it would just as inevitably make educational work something living and interesting, for it would vitalize it with the enthusiastic joy to be found in work that is really ours, the product of our deep convictions. To guide ourselves simply by the "present American setup," instead of by humanistic and Christian ideals, uncompromisingly worked at, as the paramount determinants of postwar education, is to fall into the error of Pragmatism; it is, in truth, to agree with Dewey's concept of education: "The only true education comes through the stimulation of the child's powers by the demands of the social situation in which he finds himself" (*Education Today*, p. 3). This is to forget that the human being is not an organism adjusting itself to its material environment; he is a person who must make his environment such as to minister to spiritual and ultimate values.

## II. PHILOSOPHY AND PSYCHOLOGY IN LIBERAL EDUCATION

Father Whelan points out that the principles of educational unity are, subjectively, the individual, and objectively, objective truth. *Philosophically*, this is true and most fundamental; but it does not touch the *psychological*, and more proximately educational problem with which my article was concerned: by what process should the individual through education come into vital possession of objective truth? The individual or person is the being to be educationally nourished; objective truth is the nutriment of the soul; both are ontological preconditions to all education. But objective truth, like an objective meal, must be vitally assimilated by the activity of the individual person. Presupposing, then, the philosophical principles of educational integration as set forth by Father Whelan, my concern is with the psychological and practical problem of how to integrate the concrete educational process. May I note in passing



that although a sound philosophy is requisite for education, its possession is by no means sufficient. Thus, to say that education is "the harmonious development of all the faculties of man" is to give a good description of the educational result, the end to be achieved; but it does not tell us how this end is to be achieved; it leaves untouched the specific nature of the educational process. As educators, we need both a philosophy and a psychology of education. A psychology without a philosophy is chaotic and aimless, and is exemplified in much of contemporary secular education. On the other hand, a philosophy without a psychology is sterile. There is here a danger for the Catholic educator, who, secure in the possession of ultimate norms, both philosophical and religious, may be too prone to conclude that he is therefore fully equipped to educate.

Now, educational assimilation itself is an historical process, falling within the life duration of the individual; and I have suggested that the best model for this process of intussusception is the historical development of the race as expressed in its most important achievements, the great works of art, literature, philosophy, science, and religion. At this point, Father Whelan has a difficulty: "To limit the collegiate aspects of a liberal education to the historical study of culture loses sight of the fact that man is a free individual and that the entire realm of human culture is imperfect." These words may rest upon a misapprehension. I certainly would not wish to limit the curriculum to the mere historical knowledge of the monuments. Appreciation and judgment of them in terms of objective truth, beauty, and goodness must by all means be included. I would only insist that such norms of criticism should grow out of the study of the great works, rather than be taught to students in a vacuum. Ultimate and absolute values are of themselves independent of history; but man, a creature of time, can only get at them in the life of history. To say that the "entire realm of human culture is imperfect" only emphasizes the necessity of imbibing that culture from its *best* representatives, since it is obviously impossible to obtain human culture outside of "the entire realm of human culture." Ultimately, the assertion that the entire realm of human culture is imperfect is misleading, since, in terms of human culture, there is no culture apart from the entire realm of human culture.

### III. MECHANISM AND VITALISM IN LIBERAL EDUCATION

There can be no disagreement with Father Wise's statement that we should try to give liberal education "a new soul." But a soul is the form of an *organized* body, not of a mechanism, and my contention is that the modern college curriculum is a mechanism not an organism. If

this is true, then it cannot receive a new soul. By tinkering with it, by adaptations and adjustments we might form an ingenious robot but not a living process. Consequently, I cannot agree with Father Yates when he says: "Our arts curriculum, with minor adjustments, might stand." A curriculum, in which a student is simultaneously taking such disparate courses as chemistry, English composition, logic, algebra, French, political science, and religion, in which these subjects are unified simply by the external bond of a time schedule, is simply a mechanism, and a mechanism cannot be vitalized by adjustments. The whole college curriculum is, in fact, becoming increasingly more ridiculous as time goes on, as it keeps "up-to-date" by the merely mechanical expedient of adding new courses. At present, for example, the educational fad is the social sciences; and we "keep up with the Joneses" by increasing the number of courses in history, economics, sociology, and political science. What will the fad be tomorrow? Aside from the evil that the student, forced to spread himself over so many units, cannot properly attend to any one of them, there is the deeper difficulty that this curriculum-by-addition is simply an educational department store, in which courses, marks, units, degree requirements, etc., etc., have the unity and integration of an accountant's books. The "soul" of this type of education can only be found in the files of the Registrar's office.

My point can be further illustrated from Father Yates' next statement: "Our arts curriculum, with minor adjustments, might stand. One such adjustment would be an introduction to the arts of painting, sculpture and music." Certainly Father Yates points out a defect all too frequent in our schools (and, I might add, in our scholasticates)—neglect of the fine arts. But this defect cannot be corrected by a "minor adjustment"; our aim, as liberal educators, must in this field go beyond simple erudition so that students would know the names and works of outstanding artists, but must be an attempt at developing in ourselves and our students appreciation, taste, and love of beauty. Adjustments can increase the efficiency of a machine, but they cannot develop aesthetic culture.

Would not such a course as I propose "very easily become a survey, a summary, and almost inevitably a series of tabloid sketches," as Father Yates objects? I think not, if it is handled competently and if we consider two facts: (1) I am suggesting the curriculum as the whole of the college arts course; consequently, there should be time to do it thoroughly enough to avoid the merely superficial bird's-eye view. (2) I do not intend "to introduce students to every field," but only to those of universal human interest. These may be fairly summed up as social, economic, political, religious, artistic, literary, philosophical, and scientific.

In none of these fields am I visualizing the interests of the specialist or of the research scholar, although such interests may be aroused and bear fruit in graduate work. In general, we must not forget that the best the undergraduate liberal arts college can do is to introduce students to the liberal arts, to give birth to those sentiments of scientific curiosity, of aesthetic pleasure, of philosophical wonder, of ethical purpose, of social responsibility, and of religious love, which, continued and developed after the student leaves school, can give to his nature and older life, no matter what his particular vocation, the nobility, the zest, and the stability of the truly humanistic and Christian life. The boy who leaves school under the impression that it is all over, who has no desire to carry his books through life, leaves a failure, both for himself and for his school. The boy who realizes that, for him, the liberal life is but beginning will become the alumnus in whom the school can justly pride itself.

#### IV. THE PLACE OF SCIENCE IN LIBERAL EDUCATION

But does my plan leave enough place for science? Father Wise's opinion is that it does not: "Father McGloin's plan, especially since it deals with the college level, does not give enough place to science." Moreover, he says: ". . . the only way to study science is not by 'great books'; since science does not need, as does literature, the personalized expression of great writers, but is empirical and factual." In reply to this, let me first emphasize that I am speaking solely of a liberal arts curriculum, and am therefore concerned with science as a liberal discipline, and not of the way it should be studied in a course aimed directly at some vocational or professional end, such as a premedical or preengineering course. The liberal arts student should appreciate the place of science in human history; he should therefore know its historical development, which would include a knowledge of its major achievements, of the growth of its methodology, of its struggles, its great personalities, its influence upon philosophy, religion, literature, and other phases of human culture. But it is not the part of a liberal educational program, sticking strictly to its own character, to deal with the technical and detailed study that is the province of a strict "science" course.

Our present method seems to be to give the arts student a simplified digest of what is taken up in greater detail by the science student. It would be far more according to the nature of a liberal course if we were to concentrate upon the background of science, the growth of its concepts and methods, its humanistic drama as the slow and patient effort of man to understand and use the world around us. Thus, while



in a technological science course, Aristotelian physics and Ptolemaic astronomy, which dominated scientific thinking for so long, are no longer relevant, as they are definitely erroneous. Yet from the standpoint of humanistic studies a knowledge of the type of thinking involved in those erroneous systems is very helpful for a philosophical critique of scientific methods, and for an understanding of the nature of the human mind. The distinction between the teaching of science in an arts course and a technical course is not quantitative but qualitative; it is not that the technical course gives more time to science than the humanistic course, but that the two approach the subject from very different viewpoints. And may I add that a student first introduced to science from this humanistic viewpoint would be in a fine position to pursue a technical course later, after his A. B., if he found that his interests and vocation were in that direction.

Further, this liberal approach to science would involve acquaintance with the "great books" of science, as the best expression of the scientific spirit of the great scientists of our cultural history. However impersonal and factual may be the presentation of science in our modern textbooks, and however justified this type of presentation is considering the end in view, we must not lose sight of the fact that there is no science without scientists, and scientists are human beings, and that consequently science has a humanistic significance which can be as liberal and character-forming, in its way, as literature is in its. The amount of time, proportionate to other kinds of books, that should be spent on great science books is a question to which there can be no exact answer, and even an approximation could only be reached through experience. But, far from there being insufficient time in my plan, the truth is that time spent on science could be increased as much as might be desirable, subject only to the caution that other important parts of culture should not be neglected.

These seem to be the main points in the commentaries which bear directly upon my article. Father Yates' statement: "I see no reason why the classical languages must necessarily be A. B. requirements," brings to the fore a very important problem—the relation of the Greek and Latin languages to liberal training—which I would like to see pursued. But it is not the problem under discussion, for, while I must insist that the great Greek and Latin works should be read, it is another question whether they must be read in the original languages. Perhaps our classicists will have something to say on Father Yates' observation!

In conclusion, my position boils down to two theses: (1) The liberal arts course considered as an educational process needs an intrinsic principle of unity and integration. By this I mean to imply both (a) that the

liberal arts badly need such a principle and (b) that in the contemporary teaching of liberal arts in our American schools such a principle is lacking. (2) This principle should be historical continuity. The first of these theses is, I think, certain. The second is not so, and is therefore, debatable. In any case, a curriculum built upon such a principle is better than one without any principle, and consequently would be better than what we have today. Whether such a program is not only better than what we have today but is also the *best* program would seem to depend upon the question: has anyone anything better to offer?



# Starting Them Off with Homer

*Communique on a New Strategy in High-school Greek, Part II*

RAYMOND V. SCHODER, S. J.

## CONSTRUCTION OF THE COURSE

The March issue of the QUARTERLY carried an explanation of the objectives and fundamental principles of the new textbook, *A Reading Course in Homeric Greek, Arranged for a Two Year Program in High School*, with which Mr. Vincent C. Horrigan, S. J., and I are trying to meet in a particular way the educative aims of high-school Greek in Jesuit schools. The present article offers an explanatory description of the specific make-up of the book itself, and a report on results achieved in its first year of testing at Detroit. This is written to supply teachers and administrators who are interested in our experiment detailed information, and in the hope that any of Ours who may have suggestions or criticisms may be stimulated to write them out and give us the benefit of their reflection and experience.

The book is intended, as was explained in the March issue, to be a *reading* course in Homer, self-contained and an end in itself, not merely a preparation for further Greek—though fully suited to that purpose also for those boys in the class who do go on. This being the book's explicit aim, every feature of its construction is directed to that goal; whatever is new or unusual about the book's procedure finds there its reason. Everything in the course as it stands has been deduced from that definite end as the most directly effective means to its attainment in the concrete actual order of postwar American education.

## GENERAL PLAN

Everything in the book grows out of or fits into the passages from Homer actually to be read during the course. The selections were chosen for their inherent interest for high-school boys, their unified theme and educative value (as illustrating vitally important principles of humanism, social sympathy, dignity of moral character, natural sanctity of family life, and providing a basis for inculcating the Christian outlook on life), and their direct correlation with those passages of the *Aeneid* which the boys will ordinarily see in Latin class. The selections total 1,575 lines: 340 to be read in the second semester of the first year, the rest in second year. They include: the prologue to the *Odyssey*, adventures of Odysseus with the Lotus-Eaters and Cyclops (in first year), with

Aeolus, in the Underworld, the Sirens, Scylla and Charybdis, cattle of Helios, the shipwreck, landing on Calypso's isle, sailing to Phaeacia, the Nausicaa passage, farewell and return to Ithaca. At the end of second year come 300 lines from the *Iliad*: Hector and Andromache, Hector's slaying and maltreatment, Andromache's faint, Priam and Achilles, burial of Hector.

These selections having been determined in detail, every word in them was analyzed for meaning, principal parts used, endings occurring, syntax rules employed, and all these data were taken down on separate charts. From these complete statistics it was then known precisely what items will come up during the whole course, how often each will occur, and where first; also, what words, parts, endings, and rules will *not* come up in the actual readings, and hence need not be taught unless for extraneous reasons. The principle of content-assignment governing the book as a whole was: whatever occurs *three times* or oftener in the Homer readings will be taught formally and mastered; items occurring only once or twice will be explained in a note where they come up and are temporarily needed, but not assigned for memory. Such items (mostly rare vocables and irregular endings) are to be resupplied by the teacher in examinations; they are not part of the student's memory burden. The immediate fruit of this principle is to relieve the student of a mass of details not important for the high-school work as a whole, and to allow him to concentrate with more energy and time on actually operative items. He will thus gain a clearer-focused and more permanent grasp on fundamental and recurring matters, and be free to go on and *read* a substantial portion of Homer with full understanding and real enjoyment.

If the student continues Greek beyond this course, *then* is the time to fit in further rules, words, and forms, as they become actually useful. The foundation laid from this course will already be over four fifths complete for the standard Greek authors, and 85 per cent identical with Attic from the beginning. The transition to Attic should be simple and rapid, by aid of charts to be supplied as part of this course, containing full paradigms of Attic grammar, with all new or different endings and rules printed in heavy type, so that at a glance the student may see what supplementary items he needs to learn. The rest he already knows. As he is progressing in the direction of the language's own historical evolution and will be given some helpful rules of philological development, he should be ready in a few days to begin any of the easier Attic authors, from there advance to the rest in regular fashion. A special transition book built on these principles will be written as part of this course.

The book is so arranged that first semester of first year covers all essential grammar, leaving only a few minor matters to be fitted into this general framework in the course of the Homer readings during the following year and a half. These complementary details are assigned where they first come up in the text. Items used only in second-year readings, then, are not for the most part brought up in first year. They would only confuse the picture there, and, not being used, would be forgotten by second year and have to be retaught *ad loc.* anyhow. Thus the students see the whole grammar in substantial outline during first semester, and because all their attention is focused on essentials they can get a fair mastery of it before beginning Homer. During second semester and second year, they constantly repeat, reuse, and review this grammar by actual occurrence of the forms and rules in the text they are reading and by class drill on just those items which the teacher sees this particular class most needs. By the end of first year the grammar should be pretty permanently assimilated into *habits* of Greek usage. This method is satisfying to the student, and it does work out. All rules are illustrated by examples using words already known, to give a functional understanding of the rule by seeing—and memorizing—it in typical action. The whole grammar seen in both years, syntax as well as inflection and irregular forms, is gathered in graphic alignment for conspectus in first teaching and in review in an Appendix, requiring only *eight pages*.

Vocabulary is handled in a similar way. A large amount of easy words (8 or 9 a day) is given in first quarter, while interest and energy are high and the other matter being studied is simplest. This vocabulary load sharply tapers off during second quarter (4 or 5 a day) and the last ten days of the semester are devoted exclusively to review as far as vocabulary is concerned. In this way the boys early acquire enough words to be able to work on real drill sentences which are not like baby talk, yet by the end of the semester, through constant reuse on exercise material, have mastered them all (331 words). They thus bring to the Homer readings well over half of the memory vocabulary for the whole second semester. Furthermore, in memorizing verbs *only the first three principal parts* are learned, except for a dozen verbs which will use a given part beyond the aorist three times or oftener in the Homer readings. Because three complete verbs are given for drill on the general paradigm, the students know how to handle any stem if it is given in memorizing a particular verb or is supplied in a note at the one or two places where it is needed in the text. They are thus spared the useless burden of memorizing a thousand or more principal parts they will never, or but most rarely, use; and which are, moreover, just



the parts most irregular and hardest to remember. The gender of only a very few third (or other) declension nouns has to be learned; all the rest are taken care of automatically by two simple rules. (The rule for third declension gender is a new secret weapon whereby one can determine the gender from the genitive within two seconds by applying the nonsense words *atarae* and *dithittet*). To facilitate vocabulary review flash cards and objective word quizzes are offered as part of the teacher's equipment.

Throughout first year, there is a separate lesson for each day (though six are intended rather to take two days), for the sake of simplicity and organization in assignment. Thus everything needed for the day's work is gathered in one place, and all is fitted into a carefully balanced pattern. As there are only 30 lessons for each quarter, the teacher will have four to ten days at his disposal for extra review (e. g., a whole day out for vocabulary review or paradigm drill), longer dwelling on bothersome points, introduction of side-matter, and general review at the end of each quarter. Every fifth or sixth lesson is itself entirely devoted to review, with new exercise and drill material to maintain interest.

In first semester the grammar and vocabulary assignment is followed by twenty short drill sentences, ten in Greek, ten in English, each one containing an example of the day's new matter and scientifically reviewing earlier words, forms, and rules according to their relative importance and difficulty. These sentences (not necessarily all of them) are to be worked out together in class under the teacher's Socratic guidance. First use of new principles is thus done under direction, and the new matter is learned from repeated *use*, functionally, as well as from rules. The whole class period is thus practically a vigorous prelection, giving the boys opportunity to think out applications and reduce their knowledge to practice on the spot. They already know how to handle the new matter before taking up homework assignments. Cooperative learning, the stimulus of rivalry, and helpful correction are thus facilitated.

Much time and effort has been expended to put some real *ideas* into these drill sentences—to make them *say* something, not necessarily profound or startlingly original, but at least interesting and natural, the sort of things a modern American boy might say or hear others saying. Their content is not only useful drill and carefully planned review; it seeks to have some educational value. This is even more true of the Readings provided for homework in first semester. These are all *actual quotations* from Greek authors of all types and periods, including New Testament and early Christian, and a few short poems and connected paragraphs. Adapted where necessary to conform to Homeric equivalents and the vocabulary and syntax already learned, they retain the thought

and spirit of the original, and their interesting, worth-while content makes an appealing introduction to many aspects of Greek thought and literature. A few non-Homeric words or meanings are admitted here if they occur frequently in these Readings and in general Greek.

In both these quotations and the drill sentences a good deal of outright Christian thought is presented; not with fanfare or apology, but naturally, simply taking such ideas for granted as things people think about. There is an opening here, as throughout the comment on Homer later, for the teacher to get across many good moral or doctrinal points, and by way of natural necessary explanation, not as a planned and transparent sermonette.

The English-to-Greek sentences to be done in private do not draw on that day's new grammar, but on the preceding Lessons. Thus the beginner is not made to try his hand actively before having seen the new matter several times in yesterday's class, drills, and Readings.

A major part of the course is the large role assigned to the study of English derivatives from the Greek words actually seen in the vocabulary and reading. These Word Studies show how Greek is still living in our own language, and provide an organized program of English vocabulary building in just those words which cause the ordinary person most trouble. They also reciprocally help the boy remember what the Greek means. The derivatives are not merely listed, but an adequate explanation is given of just what they mean in English, and how they have come to mean that on the basis of the Greek; where useful, an illustrative example is also given to show English idiomatic employment of the word. These Word Studies need not be assigned for formal memorization, but drawn upon in vocabulary reviews by asking what English words have come from a given Greek vocable. An ideal would be to have them taken formally by the English teacher of the class, especially if he be the same as the Greek teacher—which is generally to be desired where practicable.

Each of the 120 lessons in the first year carries as heading a notable quotation on Homer or on Greek in general, expressing praise by ancient, medieval, renaissance, and modern writers of all kinds. The inevitable cumulative effect of these forthright statements is a growing conviction in the boy that Homer is certainly famous and highly thought of, obviously worth knowing, and that a great many important people think, after seeing a good deal of life, that Greek is a very valuable item in a good education.

The Homer readings are presented with the words needed only in that particular passage given in small type under the text. These words are not required memory work, and are to be resupplied by the teacher

in all tests. They are words which will not recur again, or at most but once, in the whole high-school program. The Notes explain any grammatical or idiomatic difficulties. They may be demanded back from memory, except with weak classes or in the case of particularly bothersome items. The Comment, which presupposes that the student knows from vocabulary, Notes, and earlier matter what the text *says* grammatically, helps bring out what it *means* as literature. It fills in details, background, interconnection of parts in the story, and assists the young mind to a deeper appreciation of the significance of the passage as thought and as poetry. By its aid, the student should get much more out of the text in rereading it for class, and gradually, it may be hoped, learn how to read a piece of literature in a way that gets beneath the surface to a fuller grasp of its inner meaning and artistry. The Comment is literary, humanistic, not dryly factual or exclusively concerned with grammar. It aims to assist the text to exert its influence more fully as a means for inducing the beginnings of a literary awakening in the growing mind, to play its true part in the liberalizing of the boy's education.

The text of Homer as given is over 99 per cent unchanged. A few simplifications of rare forms or irregularities are introduced, but always in strict accord with general Homeric usage and without breaking the meter. In second year, the text is continuous, with headings and English summaries of omitted portions, not broken up into lessons, as in first year. The whole body of readings from Homer is unified around the two central themes of the natural dignity and importance of the family, and the nobility of social sympathy with other men, even one's enemies. General introduction and accompanying Comment help drive home these profoundly significant ideas. The material offers, we believe, splendid educative opportunities and impresses on the awakening young mind highly important social principles which can exercise an active influence on the students' lives.

Numerous short informative or inspirational essays on various aspects of Homeric civilization and general Greek culture, literature, daily life, science, influence, etc., are provided to open out to the student interesting vistas for further exploration and to paint a fuller background for the whole concept of Greek studies. Drawings and illustrations help stir the boy's imagination to a more vivid entering into the story. In a printed edition these would be greatly augmented in number and attractiveness.

#### SPECIAL FEATURES

Certain techniques of the book call for specific explanation. The method of pronunciation, for one thing, is by quantity, as in Latin.



This is not altogether historically accurate, but neither is the system of treating written accents as stress marks rather than indications of pitch. For purposes of reading Homer metrically the method adopted is the most practical and satisfactory. Accents (called in the book, more accurately, "pitch-marks") are always printed except on general paradigms, and their function in ancient Greek is explained. But the students are not required to *write* them in their own Greek composition. This is a great relief to both student and teacher, and allows much simplification of paradigms. If a teacher in college insisted on pronunciation by stressing according to accents, the change-over would not be difficult, as the student would need only to read the marks written on the word itself. But even in college accents are generally ignored in poetry. Either way there is a problem. For our purposes, quantitative pronunciation is definitely more workable.

Because of the omission of accents on paradigms and the treatment of adjectives and participles along with nouns of the same inflection instead of separately, *two* paradigms suffice for all third declension forms. Most grammars give 45 or more, to indicate all possible combinations! Third declension is not hard when all can be accurately handled with only two models; it is, when you must memorize 45. Irregular endings are learned not from special paradigms of the whole word, but as an additional item in the first vocabulary memorizing of the word, if not taken care of (as most are) by the simple rules supplementing the two model inflections. Similarly, verbs paradigms are kept to the minimum, because all contract forms follow simple rules (Lesson 55) and because, of all the hundreds of possible MI-verb forms, only a few actually come up in Homer readings more than once and therefore require memorizing. These few are consequently learned as they occur, in three brief lessons of second semester; the others explained in a note when they happen to come up—which is not often. This represents an enormous saving of time and mental energy, is a welcome fruit of the statistical method on which the whole grammar is built up. Why make a boy memorize 179 special forms of TITHEMI, for instance (besides all the regular ones), when he will only need or use 12 in the whole high-school course—for many, in a whole lifetime—and of these only 3 more than twice? Think of the time saved for reading Homer and getting real satisfaction out of high-school Greek!

In teaching principal parts of verbs the augment of the aorist is omitted. This has many psychological advantages. Even in Attic Greek the augmented forms are in the minority, being confined to the indicative. But in Homer, they are used even there less than half of the time. Hence, the aorist stem is learned bare, as it appears in all subjunctive,

optative, infinitive, participle, or imperative forms and over half of the indicative instances. Why should the augment be imprinted on the mind as part of the basic building block, the stem, when it is far more often absent from it in use than present? This also prevents the natural tendency of the beginner to think that an aorist subjunctive form, for instance, is a future, since it looks more like the future principle part. Students of this course simply learn after mastering the whole verb that *sometimes* in the *indicative* of *historical* tenses an augment is added. Simple rules then tell them how to form the augment according to type of verb; the only irregular instances which they will meet are listed in the same lesson or called attention to in a note where they come up in the text. This is the right emphasis.

Verb endings are learned vertically on the complete paradigm, not horizontally, *i. e.*, by systems rather than moods. The entire present system is learned first, from indicative through participle, both active, middle, and passive; then the whole future system, etc., not the indicative of all tenses, then the subjunctive, and so on. The reason is to highlight the function of the stem or principle part by studying together all forms built on it by the addition of different endings. A boy thus becomes used to analyzing a form seen in the readings at once into its elements: stem and ending. Knowing what tense it is, the ending will cause little difficulty. An important by-product of this procedure is that irregular tense formations are much simplified in the learning. If a boy knows the *de facto* principle part of a given verb, no matter how irregular, he can at once add the ending. Liquid futures, second perfects, etc., cause no trouble in this system; they are entirely regular, given the stem (which is found among the principle parts). Secondly, the student is enabled early to handle sentences with a variety of constructions; he is not confined to the indicative alone for months. Syntax rules are learned as they grow naturally out of the moods being studied, the less obvious ones being postponed until second semester or second year to the place where they first occur in the Homer text. The syntax is in general very easy to remember.

A special device employed is to teach first the general layout and meaning of declension and conjugation divisions as such before taking up the actual endings. A Preview of the Declension and a Map of the Verb (Lessons 6, 16) show the student what a genitive or optative or aorist *is* and *means* in general, before the individual forms have to be memorized. This saves a good deal of initial confusion and wastefully diffracted attention. Diverse elements are learned one at a time, not in a perplexing lump. As an aid in remembering what case a word governs, the corresponding English preposition is learned as part of the



word's meaning. Thus, not "full" but "full of," not "I believe," but "I believe in," etc.

The net result of all these aspects of the book's construction is to make learning Greek considerably easier and more satisfying to the student. Not distracted by a maze of details, subdivisions, and irregularities which he will probably never come across in a Greek text anyway, or but once in years, the boy can concentrate on the essential, actually operative items which will occur time and again in his subsequent reading. Putting all his time and energy on *them*, he can get a real grip, which is constantly being consolidated by repeated use and reuse in working through the text. He is encouraged, too, and feels that he knows just where he stands on finding in the lessons and Appendix a complete line-up of precisely what items he needs to know in order actually to read that substantial portion of Homer which he is going to read during the course. He feels that all the cards are on the table from the start, and that the whole prospect appears reasonably easy—that this Greek isn't as hard as he expected after all. He knows that at least he is not just memorizing forms, rules, and words for two years, without being sure how much of all this is really important and what parts of it he is in fact going to use. *All* of it is important and high-frequency material for the specific readings constituting the rest of the course; he is gratefully spared unnecessary headaches at least. And he finds on coming to Homer that he already knows nearly all the forms and rules and a substantial portion of the recurring words; they are precisely the things he drilled on in first semester. It is, in consequence, *easy* to read Homer, easy to know what Homer actually means. That is a cause of great satisfaction, interest, and confidence—even, perhaps, of amazement! He may honestly enjoy Greek, and feel that he is getting somewhere. That at least is the aim at which every feature of the book is consciously directed.

#### FLEXIBILITY

The book is very adaptable to different programs. Because it is a complete self-contained unit, laying down its own grammatical and vocabulary track as it goes, the course could be slowed down for a weak class so that they spent nearly the whole first year on first semester grammar, for the rest of the course simply taking what Homer readings time allowed. An ordinary class would not cover every sentence in the drills and Readings of first semester, and need not. A very good class could. The whole course could be covered in one year of beginning college Greek. High schools with three years of Greek could use this course for the first two, then either spend third year in generous readings from

the whole *Iliad* in Benner's fine edition, or by aid of the transition book mentioned above start in with Attic authors in the third year. It would merely be a matter of principal and teacher determining beforehand what is to be the schedule rate of progress for a given homogeneous class.

Additional text is supplied for sight reading as honor work for classes or individuals who finish the regular matter ahead of schedule. These passages are accompanied by a visible vocabulary and *ad loc.* notes explaining forms or syntax not already known from the basic course; the material is suitable for rapid reading. That at the end of the regular second-year matter contains selections from Herodotus (whose language is very close to Homer's in most respects), to show the student how easily he can now pass on to prose and non-Homeric writers. But it must be insisted that this is honor work, that the teacher is not to rush over the regular matter in order to have time for extra readings. The whole course is aimed at *mastery* of the assigned matter.

#### THE TEACHING ANGLE

It would be false to assume that a course as here described requires an exceptional or elaborately trained teacher to handle it well. As a matter of fact, the book is especially *easy* to teach and was built with that goal in mind. The division of matter into daily lessons containing in one place everything needed for the day's class and private study during first year, the clearly visible organization of material in the sequence of lessons so that it is easily seen where things are going and how all fits together, and the arrangement of contents in the Homer readings, all reduce to the minimum the teacher's burden in scheduling assignments and in handling the matter in class. There will be, besides, a *complete teacher's manual* ready before fall opening of school. This will contain (for the benefit of the new teacher who may be unsure whether his own approach to a sentence stays within the bounds of purely Homeric rather than Attic dialect) translations of every exercise sentence and reading whether into or out of Greek. It will also supply lesson-by-lesson suggestions on presentation of the matter, fuller details on grammar rules, explicit distinction between Homeric and Attic usage where apt to confuse, additional background matter for class comment on the text, illustrative parallels, etc. It is hoped that further suggestions and aids thought up by various teachers in actually using the book can be incorporated into the manual and put at the disposal of other teachers. With the aid of the teacher's manual, anyone who knows enough Attic Greek to teach it effectively could also teach the Homer book satisfactorily after a week or so of familiarizing himself with the organization, techniques, and few different items of the book's contents.

It will be remembered that the difference in details from Attic dialect is only 15 per cent. The teacher problem raises no special difficulties.

#### STATUS OF THE BOOK

The course was taught this year at University of Detroit High School under Mr. Horrigan, S. J., coauthor. It proved to be entirely workable, and highly interesting to the boys, who covered all the matter without trouble and found the work most satisfying. The book has since been approved for use in several Jesuit schools in different Provinces for a four-or-five-year trial period. The first year book will be thoroughly revised and corrected this summer in the light of the Detroit experience, and ready in planographed form for the other schools which will be using it in the fall. Arrangements have been concluded with a printer, who has the paper on hand and can produce the book for retailing to the students at about \$1.25. The second-year book will be likewise first tested out in Detroit for a year by Mr. Horrigan, then made available in revised form for the other schools for 1946 fall classes. It is planned to hold a teachers' course at the end of this summer for a week, to give those who will actually be teaching the book this fall an opportunity for thoroughly understanding the book's make-up, techniques, and special features, and to indicate concrete methods of conducting the course.

It is sincerely hoped that teachers and critics will help us with their suggestions, and that from the specific recommendations and ideas of those actually using the book it can be perfected and rendered as attractive and efficient as possible, so that if it proves generally desired it may after intensive trial be printed (in one volume) as a book satisfying, as far as all collaboration can make it, the needs and the high ideals of Jesuit education.

#### EXPERIMENTAL RESULTS

The reader may be interested to know how the course here described worked out in actual trial at Detroit this year. Numerous reports from the teacher indicated as the year progressed that the class found the work honestly interesting, satisfying in its evident educational usefulness, and much easier than expected. Flaws and weaknesses were noted, largely in omissions of words or slips in their vocabulary identification. A few rules proved a bit ambiguous in their simple brevity, and need was felt of the teacher supplying rapid-fire drills on words and forms to supplement the class drill sentences in first semester. These can easily be worked out, and help will be supplied in the teacher's manual.

The dominant impression however was most encouraging. The techniques of pronunciation, omitted augment in principal parts, gender

rules, paradigm presentation, and daily lesson worked out very satisfactorily, and proved a real relief to the teacher as well as students. The Map of the Verb in Lesson 16 seemed especially useful. Word Studies aroused considerable interest, particularly with certain boys, and the whole class felt very gratified to be able within three weeks of learning the alphabet to read actual quotations from real Greek authors. They found the content of these Readings very interesting, and many admitted looking ahead or doing sentences not assigned. The vocabulary load in first quarter was heavy, as expected. But it worked out as planned, being well consolidated by the end of the semester from constant reuse and review. Despite several extrinsic handicaps, such as the loss of three weeks of school from epidemic and other causes, an unusual amount of absenteeism from sickness, and the fact that most of the boys were working and considerably distracted by the war, the full amount of matter was covered eventually and without undue pressure. The boys seem to speak very favorably of Greek outside of class, and by end of first semester, four nonmembers (three seniors who never took Greek and one college graduate, sister of a boy in the class) had bought books for themselves and were studying in private under coaching from juniors in the class. (*Vix quidem credibile!*)

Homer readings in second semester proved to be everything that could be hoped. With the preparation in first semester, even the weaker boys found it easy to make out Homer's meaning; far easier than any of them expected. And they all liked the story, especially the Cyclops passage. They found metrical reading so simple on the basis of quantitative pronunciation that the teacher explained the main principles of scansion the first week, instead of waiting until Lesson 83—though saving details till then. All the class wanted *more* Homer in a day's lesson. (The first few lessons have only three lines, for a triple reason: to create just this impression of surpassing ease and self-confidence, to start slowly that the poetic expression and subsurface thought may have a chance to sink in, and to save class time for review drilling in first semester grammar.) The class as a whole seems really to have mastered the verb and the vocabulary. Syntax caused little trouble from the start, except contrary-to-fact construction. From the teacher's angle, it was gratifying to find the class in general responding well to the cultural and literary atmosphere of the course and its positive and pervading Christian spirit.

Perhaps the best indication of results achieved is to be found in the several letters received at West Baden from boys in the course. These first-hand opinions, which seem entirely sincere and honest, indicate that the students are getting out of the experience just about those



benefits which the course aims to impart. Even the slower boys do not find the work too hard, easier, in fact, than Latin. And the superior boy seems to find the work very satisfying, being inspired as a consequence to exert himself to the full, to get as much out of it as possible.

# Ignatian Administration

JOHN J. HIGGINS, S. J.

In view of the insistence of Ignatius and Ledesma on minute directions for every official in our schools, one wonders why local manuals of directions for faculty and officials were long since discontinued in most of our high schools and colleges. Undoubtedly one of the reasons for their discontinuance was the fear that defining too carefully the authority and responsibility of our officials would limit their interest and effort. There has also been similar fear of crushing the initiative in our teachers and professors, if we describe too minutely how they are to conduct their classes. After over twenty years of interested observation in the fields of administration and teaching, the writer is convinced that there is a very serious need of drawing up manuals for the various officials in our high schools and colleges, as well as a set of rules for our teachers and the directors of extra-curricular activities. The original mandate for these rules was given by Ignatius in the fourth part of the *Constitutions*, Chapter Ten, Number Six:

"For the good government of a house the Rector will provide not only the necessary number of officials but (E) will see to it that they are suitable, as far as possible, for their duties; and (F) to each one he will give his (the Rector's) set of rules, wherein are contained whatever pertains to the duties of each and every official; and he will see to it that no one interferes in another's office. And moreover, just as he ought to provide help for them if it is necessary, so whenever there is time left over after their duties are done, he should see to it that they spend this time usefully in the service of God.

"(E) In judging the suitability of persons, he must take into consideration not only who are available but what duties are involved. Those positions which require much time and effort will be least suitable for those who are already fully occupied with other duties; and because some positions require experience to do them well, those in charge ought not to be changed easily.

"(F) Each one shall read every week those rules in the Rule Book (Rector's) which pertain to himself."

Father James Ledesma is more emphatic than Ignatius with his insistence on definiteness even in the smallest details of administration, and he explains at length the reasons leading him to his convictions (pages 154-55 in Farrell's *Jesuit Code of Liberal Education*):

"In general, not a few of the recommendations in this *Ordo Studiorum* are useful. Still, I would wish many things regarding the single exercises described more particularly. For I believe that universal and general recommendations are insufficient, and that one must treat of each class in detail, explaining the various exercises and the method and procedure which a good teacher ought to observe. The reasons leading me to this conviction are the following:

(1) The experience I had during three years as prefect of studies in the Roman College, and my observations in other colleges of the Society, many of which suffered inconveniences from a want of definiteness and detail; (2) my investigation into this matter carried on through a number of years; (3) the counsel of the best teachers of this college, such as Perpinian and others, whose opinion I sought in writing; (4) because in practical matters like studies, general prescriptions, as Aristotle remarks, are not very useful; (5) because in such things as the mechanical arts, if one wishes to acquire a thorough knowledge, it is necessary to study each singly and meticulously; (6) similarly with the arts of medicine and surgery, and with architecture. For instance, it is not enough to say: let the edifice be light, ornate and large; it is necessary to designate precise measurements for the foundation, height, and width of doors, windows, and the single rooms. Otherwise the structure will be badly built and the builders will make many mistakes. (7) In exactly the same sense, it does not suffice to say: let the pupils repeat the lessons, write elegant composition, busy themselves in declining and conjugating, etc., but someone must consider carefully the single classes, setting forth the scope, subject matter and exercises proper to each, assigning this method in conjugation and declension, that method in examining the pupils, in a word, prescribing what is best in each point of class procedure. Otherwise, though some profit will result from the class, much will be lost. I confess that such a task will not be easy, nor should anyone but a man of wide experience undertake it. But its difficulty should not prevent its being attempted. (8) Finally, it is no use to argue that because a teacher is learned or even a prefect of studies, he will for that reason know and observe all the points I have enumerated. Experience tells a different tale. Indeed, it often happens that the more learned a man is the less will he be inclined to follow accepted customs, but will wish to initiate new ones, some of which will be good, but others bad; and he will tenaciously hold to his own views. Moreover, there is not in the colleges an abundance of men capable of knowing and drafting the details of an educational program."

The writer is very definitely *not* recommending that a set of statutes

or manuals be drawn up by a central authority to be imposed by obedience on every high school and college in the Assistancy. What he is advocating is that deans and principals draw up from their own experience a workable set of directions for themselves and their teachers and moderators, so that the routine work of the day may be done in an orderly and businesslike fashion, and that following these policies and regulations we will be assured that all necessary routine work is being done, and with dispatch, so that we may have more time for matters that require discussion and deliberation.

Jesuits who have had much experience in the business world before entering the Society, and laymen and laywomen who enter our employ as professors, deans, and office personnel from other institutions are amazed and discouraged at the unbusinesslike way in which many of our institutions are managed. Colleges that of their nature are supposed to be increasing human efficiency are often most inefficiently administered. There is an ironic touch in the observation that about the time that the Jesuits buried the *Ratio Studiorum* as impractical, business and industry gave silent testimony to the efficiency of the Jesuit organization by publishing office manuals and sets of directions for their various departmental heads. One of the earliest of these office manuals published in 1856 by Carson Pirie Scott and Company, of Chicago, is very much out of date in 1945, with such regulations as these (page 400, McDonald's *Office Management*):

"Men employees are given one evening a week for courting and two, if they go to prayer meeting. After fourteen hours work in the store, your leisure time should be spent mostly in reading." But it is to be supposed that Carson Pirie Scott and Company have brought their regulations up to date. What is to prevent each of our high schools and colleges from drawing up a set of practical directions that will define the responsibility of each of their officials and teachers for their own local needs in the current year, 1945?

The thousand and one disadvantages of operating without definitions of authority, responsibility, and proper delegation of authority from the head of an institution down are so self-evident to a practical-minded person that it is amazing how so many of our schools could be operated at all and maintain any consistency in their administrations all these years without a set of definite policies, rules, and directions. The executive who does not delegate authority and responsibility becomes so overburdened that it is impossible for him to do any of his work satisfactorily, and he has no time left to keep abreast of the latest developments in education. Furthermore, when a rector, dean, or principal fails to define authority and responsibility to others, he has no check, except personal



observation, on the performance of the men under him, and therefore, since none of the men are responsible for definite tasks, he is unable to hold anyone accountable or to appraise the true value of their work. Under such circumstances, more credit is given for aimless activity than for results. The man who makes himself conspicuous with a lot of hand-waving gets more credit than the quiet man who gets results.

During the past six years, with the approval of his rector, the writer has made an attempt in the spirit of the *Ratio Studiorum* to draw up for his own local needs a set of manuals that covers the authority, responsibility, and directions for routine activities of the following: the dean and registrar, the faculty, office personnel, students, and maintenance personnel. In this set of manuals the following are some of the specific activities that are covered: the registrar—detailed instructions for each of his major duties like registration procedure, catalogue, commencement, etc.; the religious organizations (sodality); publicity; athletics; precollege guidance and recruiting; student welfare (health, placement, social activities).

Besides making for a smooth-running institution, these manuals of directions can and do have the effect of training men for higher executive positions. With authority and responsibility carefully defined for all the teachers, moderators, and officials of our schools, our younger men will have the experience of shouldering responsibility, which in turn will prepare them for positions of greater responsibility such as principals, deans, ministers, and rectors. From their own experiences, they themselves will get into the habit of delegating authority and responsibility and our schools will gradually get away from the corner-grocery store methods, and will graduate out of the class of inefficient one-man institutions.

# A Note for House Librarians

JOSEPH F. CANTILLON, S. J.

Because of the peculiar character and needs of the House library our librarians are often faced with difficult problems of classification. The Dewey Decimal Classification is the best general system of classification for the needs of these libraries, but it is notoriously weak on its theological schedules. Fortunately, Jesuit librarians and Catholic librarians generally have a ready remedy on hand in Richard J. Walsh's, *Modification and Expansion of the Dewey Decimal Classification in the 200 Class*.<sup>1</sup> All our House libraries should have it on their shelves, for even the poorest can afford the necessary three dollars.

One further amplification for our House libraries would be a better arrangement under the general heading of SOCIETY OF JESUS. This I have attempted to supply in the following table, which starts with the number given by Walsh for Jesuits. The class marks here should be ample for a Jesuitica collection up to 10,000 titles. Of course, the use of the Cutter tables or Cutter-Sanborn tables for book numbers is presumed.

## SCHEME FOR JESUITICA

271.1J	General works on the Society. Here one should place all histories, both local and universal (regardless of period covered). Also all popular works on Jesuit ideals, meant for the general public, such as those by Daly, Fulop-Miller, Goodier, LaFarge, etc.
271.1J A2	The Constitutions. Rules, general or particular. Epitome, etc.
271.1J B2	All commentaries on above, such as Arregui, Coemans, Costa-Rosetti, Oswald, etc.
271.1J C2	Controversial works and attacks on the doctrine or history of the Society. Limited to hostile works.
271.1J D2	Decrees of the General Congregations.

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<sup>1</sup> Richard J. Walsh, *A Modification and Expansion of the Dewey Decimal Classification in the 200 Class*. Philadelphia: The Peter Reilly Company, 1943. 139 pp.

- 271.1J  
G2 Letters of the Generals. This number needs no further amplification if the volume or set contains letters of several generals. If they are the letters of one General, add the Cutter number for the General's last name.
- 271.1J  
L2 Litterae annuae, Acta Romana, Memorabilia, Letters and Notices, Woodstock Letters, etc.
- 271.1J  
M2 Menologies, Fasti Breuiiores, Lists of Our Dead, Our Martyrs, etc.
- 271.1J  
P2 The Ratio Studiorum, our educational principles, etc. Change P2 to P3 for individual colleges, schools, etc. Bound copies of the old Teachers' Review, the J. E. Q., would be given the P2 classification.
- 271.1J  
S2 Source Books. Here I would place, without further or finer classification, the entire Monumenta Historica S. J.
- 271.1J  
V2 Miscellaneous, including copies of the Liber Devotionum, special prayers and devotions, our shrines in Rome and elsewhere, instructions and conferences for the various grades in the Society.
- 271.1J  
Z2 Bibliographies. Sommervogel and De Backer come to mind here.

The Spiritual Exercises would come under 248.9. Confer Walsh. Collective and individual biographies of Jesuits would be classed with other biographies.

Sodalities could be placed either under 248.72 or 256.

# The Veteran and Boston College

STEPHEN A. MULCAHY, S. J.

Boston College is playing, we feel, an important part in the rehabilitation of the veteran of World War II. The work is not restricted to the veteran who comes of his own accord or at the instance of the Veteran's Administration to be educated at Boston College. It reaches beyond the college and is felt in a decisive way at the local center which deals as well with the vocational rehabilitation as the educational readjustment of the returned soldier.

Two particular phases of service to the veteran, peculiar to Boston College, will be of interest to readers of the *QUARTERLY*. The one pertains to the adjustment of the veteran on the campus; the other to the contribution of the college at the local center.

At a conference of the presidents and deans of the New England Jesuit Colleges last September certain norms were set down relative to the acceptance of veterans in college. These conditions were listed in a Special Bulletin of the Jesuit Educational Association.<sup>1</sup> Briefly the requirements are: (1) A diploma or the promise of the same and (2) three years of acceptable secondary school units. Among the latter, there must be two years of mathematics and three years of English.

At this same meeting, the advisability of inaugurating a "refresher" course was discussed and decided upon as necessary. This course could serve as a review of high-school matter for those who had interrupted their education before entering college, and could also supply the necessary requisites for those who had neglected to take them in their high-school preparation. It also would prove, and has proved, valuable in the emotional readjustment of the veteran to civilian and, more particularly, to college life.

This course extends over fourteen or fifteen weeks for twenty-two clock hours per week. Five hours weekly are given to fourth-year English, algebra, plane geometry, and history. The remaining two hours are given to religion, for the most part remedial. At the end of the course, veterans take the regular entrance examinations.

The first session was completed in February of this year and the class of eight immediately began the regular freshman year. Up to the present time, they are acquitting themselves well and have proved a source of inspiration to the younger civilian student. A second class of

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<sup>1</sup> J. E. A. Special Bulletin No. 45, p. 4, January 8, 1945.



twenty-two is now taking the course and will be ready to begin the freshman year in June. The experiment, for such it was, has proved very successful. It has been highly praised by the Veterans' Bureau which very readily gave the permission for, and undertook the financing of, this program. We have had requests to be admitted to this course from students who intend to matriculate at other institutions. Thus far we have withstood the pressure. In speaking of this course, for technical (relative to the G. I. Bill and Public Law 16) as well as pedagogical reasons, we studiously avoid the term "Refresher" and insist on "Matriculation" or "Qualifying Course." It helps. We recommend this "Qualifying Course" to other Jesuit colleges as the immediate solution of many administrative difficulties, as a very satisfactory method of adapting the veteran to the confinement of the classroom, and as an effective means of insuring his success in regular college work.

A very important factor in our success is the presence of a competent educational director who, while supervising educational guidance in the entire college, concerns himself first and foremost with the veteran. Judging by the frequency of the ex-serviceman's visits to the office, this guidance is thoroughly appreciated.

The second phase of work relative to the veteran in which Boston College is engaged is an off-campus project. Unlike other parts of the country, the Veterans' Administration Center in Boston is not the work of one college but is a cooperative work of the six local colleges. Headquarters are established at Harvard University but all the colleges contribute to the personnel of the staff. Boston College is very active in this work and is making a solid contribution to its success. The president of the college is on the Governing Board; the dean of the College is on the Advisory Committee. The head of the Educational Guidance Department and a professor of Education, both Jesuits, give two full days a week as Senior Appraisers (to use Veterans' Administration terminology) interviewing, testing, interpreting tests, and advising the veteran as to the occupational training he should pursue. While gaining valuable experience in this highly technical work, they have received high commendation from the Veterans' Administration Bureau and from the local staff.

The experience of Boston College in this new field offers a very practical instance of the ready cooperation one may expect from the local veterans' bureau and the local institutions of higher learning in working to a successful solution the common problems which face all colleges as the flood of returning veterans gains momentum and threatens to tax existing facilities.

# Report of Committee on Pre-Legal Education

At the meeting of the Association of American Colleges held in Atlantic City in January, the Committee on Pre-Legal Education made a report that will be of deep significance to Jesuit educators. Because the Association's Bulletin in which the proceedings are printed will not be available to all we have asked for and received permission to print the report in the pages of the QUARTERLY.

## REPORT

"The Committee on Pre-Legal Education was appointed to confer with a similar committee by the American Bar Association. The conference was held on Wednesday, January 10, 1945.

"For many years, the American Bar Association and the Association of American Law Schools had expressed no opinion on what kind of pre-legal education is desirable. At its 1942 meeting, the Section of Legal Education and Admission to the Bar of the American Bar Association appointed Mr. Arthur T. Vanderbilt to prepare a report on Pre-Legal Education. This report was submitted to the Section of Legal Education and Admission to the Bar and to the House of Delegates of the American Bar Association at their September, 1944, meetings and was approved by both bodies. The House of Delegates then appointed a committee consisting of Mr. Arthur T. Vanderbilt, chairman, Messrs. Will Shafroth, Joseph McClain and Carl B. Ricks to confer with this committee of the Association of American Colleges.

"Your committee has examined the report prepared by Mr. Vanderbilt and approved by the American Bar Association and we find it to be a masterful statement of the basic issues that concern the development of an adequate pre-legal course in college. It will long be accepted as an authoritative presentation of what successful lawyers and judges regard as the essentials of pre-legal education. It is too long for adequate summary in this report and your committee has arranged (through the generosity of the American Bar Association) to have a copy of the report sent to the president of each college and university in the Association of American Colleges. We recommend that this report of the American Bar Association committee be placed on file with the registrar or other proper official of the college and that it be particularly

called to the favorable attention of the curriculum committee in each institution.

"Your committee calls special attention to five principal points made in the report, with each one of which it is in hearty accord:

"First, the report holds that pre-legal education is more than a matter of certain courses or of particular extra-curricular activities or of a certain number of years of study. In the words of Chief Justice Harlan Fiske Stone, 'the emphasis should be on the intellectual discipline which the student derives from courses and by particular teachers, rather than on the selection of particular subjects without reference to the way in which they are taught.'

"Second, there is a preponderating desire among practicing lawyers and judges to move forward in education to meet new conditions in life—an attitude which, as the report points out, is quite the reverse of the generally-charged conservatism of the bar.

"Third, there is *unanimous* opposition to required courses in pre-legal training. The list of subjects given below is a list of recommended subjects. None is a required subject. Mr. Vanderbilt circulated a questionnaire and received responses from 118 distinguished lawyers and judges as to recommended subjects, extra-curricular activities and length of course. The subjects recommended by these leaders, with the number of recommendations received for each, are: English language and literature 72, government 71, economics 70, American history 70, mathematics 65, English history 63, Latin 60, logic 56, philosophy 50, accounting 47, American literature 45, physics 44, modern history 43, sociology 42, psychology 39, ancient history 38, chemistry 38, medieval history 37, ethics 34, biology 30, scientific method 25, physiology 21, French 20, Spanish 20. No other subject had more than eighteen votes.

"Your committee would summarize this list of recommendations as calling for the inclusion of a sound pre-legal course of English language and literature and American literature, history with a strong preference for English and American history, adequate courses in the basic social sciences of government, economics and sociology, at least one laboratory science, mathematics (strongly emphasized), courses in philosophy, ethics and logic, accounting (a relatively new and important subject for lawyers), psychology and a foreign language, preferably Latin.

"Fourth, there is hearty concurrence among those responding to Mr. Vanderbilt's questionnaire in the importance of such extra-curricular activities as develop capacity for independent thought and action, especially when they involve training in expression.

"Fifth, the great weight of this legal and judicial opinion believes that the present minimum requirement for admission to law school of a two years' college course is inadequate and should be extended to three years, and as soon as practicable, to four years.

"With these findings of the Bar Association Committee, your committee reports its agreement. In order to accomplish the purposes of the report, we recommend finally that secondary school authorities be advised of the action of this body, so that students planning on a pre-legal course in college may take in high school the subjects that are the necessary prerequisites to the college courses, especially in such fields as mathematics and Latin.

Harmon W. Caldwell

Lawrence C. Gorman

Francis P. Gaines

Guy E. Snively

Charles J. Turck, Chairman"



# BOOKS

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**The Educational Process.** By Luther Pfahler Eisenhart. Princeton, New Jersey: Princeton University Press, 1945. Pp. 87. \$1.00.

Mr. Eisenhart has packed a great fund of practical wisdom into his little book of eighty-seven pages. This is not too surprising since the author has taught at Princeton University since 1900, was dean of the Faculty from 1925 to 1933, and dean of the Graduate School for the past twelve years. Hence the reader follows his analysis of the educational process with confidence, knowing that here are the ideas of an established teacher, scholar, and administrator.

The author is chiefly concerned with education at the college level, devoting four chapters to the college curriculum, concentration and honors programs, methods of instruction, and examinations and tests. The two remaining chapters discuss the place of the secondary school and the graduate school in the educational scheme.

In his critique of a typical college curriculum, Mr. Eisenhart asks some basic questions which should prove embarrassing to modern educationists who seem to think that constant tinkering with the curriculum will eventually result in an ideal arrangement of courses and subject matter. He begins with the question: What is the fundamental aim of education? His answer is an intelligible one: "the accumulation of knowledge and the development of the individual so that he appreciates the significance of what he knows and has learned the art of utilizing at least some portion of it, and of appraising values" (p. 11). He next insists that each department in a college must answer this question: What contribution can the study of this subject or field make to the education and development of the student? Then a third question: What is the purpose of each course in this field towards the attainment of this end? Mr. Eisenhart proceeds to do a masterful job in answering his own questions in the case of mathematics, the field with which he is best acquainted. He justifies completely the rightful place in the college curriculum of mathematics—mathematics, incidentally, in the strictest sense, not the diluted variety quite common in many institutions.

After applying the same principles and questions to the teaching of the classical and modern languages, the author tries to explain why these subjects, once so basic in the college curriculum, have lost favor. He is convinced that this decline is due not to the fact that these subjects have been shown to lack intrinsic value, but to the fact that teachers of these subjects, unchallenged for decades because of their protected place in the college, have allowed the effectiveness of their

methods to deteriorate. "Teachers of the classics and mathematics are responsible to a large extent for the lack of interest in these subjects in the past and for the decline in their study. The instruction was formal and disciplinary, and many of the teachers did not feel the urge or have the ability to arouse the interest and stimulate the imagination of their pupils by revealing the significance and the relations of the material studied" (p. 67). In other words, teachers of languages and mathematics will never restore them to their proper position by bitter complaints about the inroads of the natural and social sciences but only by a concerted effort to produce teachers in their fields who have a broader vision of what the purpose of these studies should be, teachers who are capable of organizing a well-coordinated program, each course having a clearly defined objective and methods of instruction devised to meet this objective. This chapter should be a source of encouragement to Jesuit teachers as well as an incentive to do some constructive thinking.

Mr. Eisenhart's treatise on programs of concentration and honors courses is especially interesting since Princeton has been a pioneer in this phase of college instruction, introducing honors in mathematics as early as 1906. After World War I, the Princeton faculty was dissatisfied with its honors program since the regulations in vogue allowed very few juniors and seniors to take part in it and only a small percentage of those eligible actually elected to pursue the program. A new system, open to all juniors and seniors, was inaugurated which provided courses, preceptorial instruction, independent study, and comprehensive examinations in a field of concentration. The results from 1925 to 1940 are conclusive proof that many sophomores who would ordinarily have not been admitted into honors programs "found" themselves in the Princeton scheme and made remarkable intellectual progress in their junior and senior years.

In discussing the purpose of lectures and preceptorial conferences in the chapter on methods of instruction, the author returns to a favorite theme, namely, the attitude of the faculty with regard to these methods is much more important than that of the students. Conferences, seminars, other instructional devices can easily degenerate into class lectures on a small scale unless the teachers are able to effect and direct pertinent and intelligent discussion on the part of the students. This constant insistence on the importance and preeminence of good teaching over organization, administration, methods, and all other educational mechanics is the most laudable feature of the book.

Although the chapter on examinations and tests is very brief, Mr. Eisenhart outlines some practical means of developing among the faculty and students the healthy attitude that examinations should be a real

part of the teaching process, and not just a test of ability to memorize for a limited time a group of sterile facts.

In the chapters on the secondary and graduate schools, the author develops his theory that the educational process should not be different at the various levels, but essentially the same, differing only in content and degree. He laments the "watering down" of the high-school curriculum on the grounds that many high-school students are supposed to have neither the ability nor the desire for a substantial education. "In school as in college there is a tendency to underestimate the quality of performance of which the students are capable when appropriate opportunities are provided and when an effort is made to have the students understand the value of these opportunities" (p. 72). Mr. Eisenhart touches on another problem widely debated today—the need of a graduate program for students preparing for teaching and a scholarly career in college and university which is quite distinct from programs leading to research positions in museums, libraries, industry, and government. His suggestions on this knotty problem are challenging.

One or two adverse criticisms might be mentioned. In his introductory chapter, while attempting to define fundamental aims, the author rejects development of character as a legitimate goal of education. What he is undoubtedly condemning is the ethereal, insipid character programs introduced in recent years in some public and private educational institutions. We would not agree, obviously, with his exclusion of training towards a well-rounded personality as part of an educational philosophy. The only other criticism might be that the book is too short. Many excellent ideas are introduced but not as fully developed as would be desired. The reader finds himself wishing that Mr. Eisenhart had not been so parsimonious in his composition since it seems clear that because of his thorough experience and sound insight he could make an even more valuable contribution to the literature on higher education in America.

PAUL C. REINERT, S. J.

**The Rebirth of Liberal Education.** By Fred B. Millet. New York: Harcourt Brace and Company. 1945. Pp. ix, 179. \$2.00.

Professor Millet's timely examination of the status of liberal education is based upon thirty years of experience teaching the humanities and upon a personally conducted survey of the liberal arts' programs in Reed, Scripps, Sarah Lawrence, Vassar, Bennington, and Hamilton colleges, and Cornell, Michigan, Chicago, Iowa, California, Stanford, Colorado, Vanderbilt, Princeton, and Colgate universities.



The basic assumption of this study is "that liberal education is being or may be reborn wherever the humanities . . . are restored to the primary position in the college curriculum," for the humanities are more concerned than the social sciences or the natural sciences with the highest values that man has achieved. Clear definitions of and distinctions between the liberal arts, the humanities, and liberal education are not in evidence.

In his first chapter Professor Millet discusses the causes of "The Decline of the Humanities":

(1) The liberal arts colleges have extended the academic curriculum to include subjects distinct from the humanities and, in most instances, more or less alien to them; for example, in 1840 there was an average of six subjects in the liberal arts curriculum, whereas today there is an average of twenty or more.

(2) The private universities have tended to become "a conglomeration of vocational and professional schools assembled incoherently around a nucleus of liberal arts education."

(3) "In the state universities the humanities are in a worse plight" because in attempting to provide the taxpayer with every type of education and training offered elsewhere there has resulted "an over-emphasis of the value of scholarship and research, and, with regard to the humanities, the distortion of the functions and procedures of the undergraduate and liberal arts program."

(4) The humanities have been engulfed by the utilitarian and pragmatic tone and temper of American life in which "the normal extroverted American finds his values in things, not in ideas or attitudes or the possession of immaterial goods." The prevailing standard is not primarily the good life but the successful life measured by the possession of things.

(5) The excessive prestige accorded the material results of science and the scientific method developed an inferiority complex in the humanists. Instead of clarifying the differences in real values between the humanistic and scientific disciplines, the humanists either overemphasized the disciplinary values of their subjects or they tried unsuccessfully to apply the scientific method to the humanities. Thus many "humanistic students contented themselves with the factual aspects of their subject matter to the neglect of the more important value aspect of the same."

(6) "The calm assumption of the designers of graduate curricula was that, if students were trained in the techniques for establishing the facts about literature or other humanistic studies, they could be left safely to establish the values of these studies for themselves."

The author gives a more detailed treatment of the above and other



causes in which he questions the value of most Ph. D's, and deplors the baneful effect that the mal-application of the scientific method has had on the training of teachers of the humanistic studies.

In the second chapter, "Experimental Programs and Courses," Professor Millet, after referring to six types of curricula now being experimented with, selects for detailed evaluation three major efforts to correct or to eliminate some of the weaknesses, notably departmentalization, in the conventional humanities programs in liberal arts colleges and universities:

(1) The first type of experiment are courses "designed to cut across departmental lines." Examples of this type, sympathetically treated, are: Stanford University's courses in the "History of Civilization" and "American Civilization," Iowa's "Campus Course" and Bennington's "Basic Courses." How immature college students can grasp or begin to appreciate such a wide range of values is not clearly indicated by the author.

(2) The second type of experiment is found in those programs "intended to encourage departmental relationships." Examples are: The Divisional Humanities Program at Princeton, the School of Humanities at Stanford University, the Division of the Humanities at the University of Chicago, the College of Arts and Sciences at the University of California, and the Honors Program at the University of Michigan.

(3) The third type of experiment "represents efforts made to circumvent the short-comings of the distribution-concentration system which was a reaction against unbridled eclecticism." Examples chosen are the Colgate Plan—psychologically designed with five survey courses to provide outlets for man's basic drives; the Chicago College Plan—designed to place a large degree of responsibility and initiative upon the individual student, to provide him with a more thorough orientation in the basic fields of human knowledge, to stress the learning of the individual student rather than the teaching of him, and to individualize the curriculum in terms of the variable background and capacity of each student; the Scripps College plan—designed to integrate knowledge of the significant facts and fundamental problems of occidental civilization so as to lead to a better cultural understanding of oneself and one's neighbor; the new Four Year College at the University of Chicago; and the Program of St. John's College, referred to on page 99 as one of "the surest weapons available in the eternal war against pedants, irresponsible esthetes, and professional scholars," but labeled on page 161 as "the extremist development of the attempt to give students a common core of intellectual experiences."

Professor Millet's third chapter deals with "Experimentation in the

Techniques of Teaching." He is quite dissatisfied with the lecture method because he maintains it rests on the theory that it is the teacher's function to educate rather than the student's responsibility to educate himself. An obvious oversimplification! He then describes the comprehensive examination as a reaction to the results of the lecture method and leaves the reader with the suspicion that he is not really satisfied with any known organization of comprehensive examinations. He views in a seemingly more favorable light the Princeton Preceptorial Method and the Discussion-Group Method at Chicago, Stanford, and Colgate, but considers them accessory to conventional educational methods. Still more favorably does Professor Millet describe those educational activities independent of the lecture system but concurrent with it, such as the variations of the tutorial system as employed at Stanford, Harvard, Colgate, Princeton, and Reed College. The final group of experimental teaching techniques are those almost entirely divorced from conventional educational methods. Progressive education as applied to the liberal arts at Sarah Lawrence and Bennington (both women's colleges) are warmly described. No adverse criticism of this method is in evidence. The "return to the text" movement is praised, while Hutchins insistence that philosophy be the foundation of education is mentioned only in so many words.

The last two chapters of Professor Millet's book deal with "Personnel in the Humanities" and the "Future of the Humanities." While, for the most part, he repeats the more cogent observations on these topics made during the last several years and is perhaps more courageous in denouncing some of the pet assumptions in current trends, he never gets to the deeper and philosophical causes of modern education's malignant tumor of naturalism in values and relativity in thought. He uncovers his position when he blandly asserts on page 140 that "religion and philosophy obviously belong *within the field* of humanistic studies" (italics mine). Tinkering with techniques, combing curricula, amassing "challenging opinions," even getting "illiberally educated and scientifically-minded Deans" to give primary position to the humanities as they are organized and evaluated in too many colleges and universities today will not bring about the rebirth of liberal education. Birth signifies life; but the soul as the principle of life is spiritual. Hence the soul of the humanities, the soul of the liberal arts, the soul of truly liberal education can only be reborn if the proper spiritual media of intellectual and moral values is provided.

Professor Millet has helped the cause of liberal education by calling attention to some of the efforts being made to revive it. His survey would have more value if it had included some Catholic colleges where

the liberal arts have retained the primacy of place in education because they rest upon a sound philosophy of education, unchanging in its principles, ever modern in its application of those principles to current needs.

JOHN J. O'FARRELL, S. J.

**The Teacher in America.** By Jacques Barzun. Boston: Little, Brown and Company. 1945. pp. 321. \$3.00.

This book is well worth the few rapid hours of reading if for no other reason than to come into contact with a stimulatingly well-cultured man, young enough to have lusty intellectual powers and still unfaded belief in the vocation of *teaching*. It should be refreshing to Ours because the author writes as one who has freshly attained the full-bloom of his teaching personality at thirty-eight and gives not the slightest hint of retiring. Besides, in all the pages of penetrating comment on a variety of subjects, he makes no mention of the annual revision of his notes as an assurance of tenure or a guarantee of a long and leisurely career.

The book has the tantalizing effect of its essay form. Parts of it were published at various times in the *Atlantic Monthly*, the *Nation*, and the *Saturday Review of Literature*. The description of it as "provocative and personal" is accurate and at the same time reveals its limitations. One may add that the author's comment is, for the most part, tellingly true and penetrating. He has the courage to challenge every accepted position in modern education and to subject it to scrutiny from a well-balanced, rational position. If one is looking for stimulation, there is plenty of it in the brilliantly clear style, with a Gallic turn of thought, which gives the impression of witnessing a pass at arms with foils in which the challenger is satisfied with a touch or two, and leaves the spectator to work out the details of the mortal finish for himself. One could wish, time and again, that the author has seen fit to write another kind of volume on a chapter or two of the present one.

The permanent contribution of the book will have to be merely its stimulating effect and the rapier thrusts that it drives home through the chinks in mailed and lumbering schoolroom armor. No impressive synthesis is proposed to serve as a model for future reorganization. The author reaches no fundamental synthesis through analysis of our schools or our culture, though he has a satiric chapter on *Our Nation of Highbrows*, in which he says: ". . . we come close to the root of the whole cultural problem, the inherent weakness of all modern literacy: it is half-baked and arrogant. It trifles solemnly with externals of things, neglecting even the surfaces or handles by which the truth may be seized: it goes like a child for the false glint or striking triviality of

detail." The author writes as a humanist and makes his best comment on the distinction between *teacher* and *educator*, on the formative influence of the teacher on the student, on the *Human Boy*.

He rebels against the narrow-minded intellectualism of the scientist, the mummery of the classics—"Don't talk to me about the Greeks: read them! And when you read them, be careful to call what you find by its right name.", and the silly imitation of the Armed Forces' study of Language and Areas. It is good to hear a philosopher, *rompu* to all the charlatanry of tests and measurements, restore confidence in the integral judgment of the teacher. The weakest chapter is the factual analysis of feminine education.

Again, one appreciates the brilliant unmasking of snobbery, and the candor of the author's intellectualism, but one might suggest that the author, for all his eminence, is too young; he is too lusty in his intellectual prowess. He has soundness in almost all his comments through reason's untampered understanding of plain human nature. But one does miss the synthesis which reason demands. His sheer intellectualism leads him into implicit contradiction with the moral implications of his general teaching and finally lands him in the narrow confines of the rationalism of the trite and outworn French Encyclopedists, shouting from within its walls his freedom from faith, from the Church, from Christian tradition. He wants *history* for his guide, but *history* in the making, which is no guide at all except for the lusty and the reckless.

W. EDMUND FITZGERALD, S. J.



# Status of Graduate Studies in the Assistancy, 1944-1945

The survey of special studies in the Assistancy for 1944-1945 shows that there are ninety-three Jesuits doing full-time graduate work in twenty-six different graduate schools and in twenty-five major fields. Of the total number of full-time graduate students seventy-eight are priests and fifteen are scholastics. A comparative study of the last two years indicates an increase under all headings except in the number of scholastics engaged in graduate studies. The most noticeable increase over a four-year period is in the number of priest-graduate students and in the number of candidates for the doctorate. Comparative statistics for the past four years are given.

## I. COMPARATIVE STATISTICS 1941-1945

	1941-42	1942-43	1943-44	1944-45
Full-time graduate students .....	127	90	76	93
Priest graduate students .....	75	63	60	78
Scholastic graduate students .....	52	27	16	15
Candidates for the Ph. D. ....	60	47	58	63
Candidates for the M. A. ....	39	14	8	14
Candidates for the M. S. ....	10	13	6	7
Candidates for other degrees ....	10	6	4	9
Special studies, but no degree ....	8	10	0	2

The 1944-45 record in detail is as follows:

## II. DEGREES SOUGHT

	Calif. Prov.	Chic. Prov.	Maryl. Prov.	Miss. Prov.	N. Eng. Prov.	N. Orls. Prov.	N. York. Prov.	Oreg. Prov.
Ph. D., new .....	5	3	1	4	2	0	3	3
Ph. D., cont. ....	6	7	2	3	5	2	5	12
M. A., new .....	0	0	1	4	4	1	0	0
M. A., cont. ....	1	0	0	0	2	0	1	0
M. S., new .....	3	0	0	0	0	0	1	0
M. S., cont. ....	1	1	1	0	0	0	0	0
Others new .....	1 <sup>1</sup>	3 <sup>2</sup>	0	1 <sup>2</sup>	0	0	0	0
Others cont. ....	1	0	0	1	1 <sup>3</sup>	0	1	0
Totals .....	18	14	5	13	14	3	11	15

<sup>1</sup> J. C. D.

<sup>2</sup> S. T. D.

<sup>3</sup> Sc. D.



IV. SCHOOLS<sup>4</sup>

	Calif.	Chic.	Maryld.	Miss.	N. Eng.	N. Orls.	N. York	Oreg.	Totals
Boston College .....	.	.	.	.	4	.	.	.	4
California .....	.	.	.	.	.	1	.	.	1
Cal. Tech. ....	1	.	.	.	.	.	.	.	1
Canisius .....	.	.	.	.	.	.	1	.	1
Catholic University ..	1	.	1	3	.	1	2	2	10
Chicago .....	.	.	.	1	2	.	.	.	3
Clark .....	.	.	.	.	1	.	.	.	1
Columbia .....	.	1	.	.	.	.	3	.	4
Fordham .....	4	6	1	.	4	.	1	.	16
Georgetown .....	.	.	1	.	.	.	1	2	4
Harvard .....	.	1	1	.	1	.	1	.	4
L'Immaculée, Montreal	1	1	.	1	.	.	.	.	3
Iowa .....	.	1	.	.	.	.	.	.	1
Johns Hopkins .....	.	.	.	.	.	.	1	1	2
Loyola, Chicago .....	.	.	.	.	.	.	.	1	1
M. I. T. ....	.	.	.	.	1	.	.	.	1
Michigan .....	.	.	.	1	.	1	.	.	2
Minnesota .....	.	.	.	.	.	.	.	1	1
Ohio State .....	.	.	.	.	.	.	.	1	1
Pennsylvania .....	.	.	1	.	.	.	.	.	1
St. Louis .....	5	1	.	6	1	.	1	3	17
Stanford .....	2	.	.	.	.	.	.	.	2
Toronto .....	3	1	.	1	.	.	.	1	6
Univ. of Wash. ....	.	.	.	.	.	.	.	2	2
Woodstock .....	.	2	.	.	.	.	.	.	2
Yale .....	1	.	.	.	.	.	.	1	2

<sup>4</sup> *American Civilization* at Columbia; *Archeology* at Chicago (2); *Biology* at Fordham (3), Pennsylvania, Johns Hopkins; *Canon Law* at Catholic University; *Chemistry* at St. Louis, Canisius, Ohio State, University of Washington; *Classics* at Toronto, St. Louis (2), Harvard; *Dogmatic Theology* at L'Immaculée, Montreal (2), Woodstock (2); *Economics* at St. Louis (2), Columbia (2), Chicago, Catholic University, California; *Education* at Fordham (3); *Engineering* at Minnesota; *English* at Yale (2), Stanford, Iowa, Harvard, Michigan, St. Louis (2), University of Washington; *German* at Catholic University; *History* at St. Louis (4), Catholic University, Loyola, Chicago; *History of Philosophy* at Harvard; *Mathematics* at St. Louis, Michigan; *Moral Theology* at L'Immaculée, Catholic University; *Oriental Language* at Johns Hopkins; *Patrology* at Catholic University; *Philosophy* at Toronto (5), Fordham (3), St. Louis (2), Georgetown (3); *Physics* at Stanford, Cal. Tech.; *Political Economy* at St. Louis; *Political Science* at Fordham, Georgetown; *Psychology* at Fordham, Catholic University; *Sociology* at Fordham, Catholic University (3).

# NEWS FROM THE FIELD

**Central Office.** Readers of the QUARTERLY will be interested in the following items taken from the 1945 Report of the Executive Director to the Board of Governors (Provincials) of the Jesuit Educational Association. The latest figures on enrollment, faculty changes, financial drives, etc., were furnished in answer to a questionnaire recently sent to the presidents of our colleges. At the time of this writing answers have been received from twenty-four of twenty-five colleges and universities.

Totals in twenty-four colleges and universities:

Arts and Science .....	4,978	
Commerce, Business .....	1,816	
Dentistry .....	1,520	
Education, University Colleges, etc. ....	2,659	
Engineering .....	752	
Evening Schools .....	1,950	
Extension .....	945	
Geophysics .....	39	
Graduate .....	1,853	
Journalism .....	195	
Law .....	894	
Medicine .....	2,194	
Miscellaneous .....	1,673	
Music .....	112	
Navy V-12 .....	681	
Nursing .....	2,186	
Pharmacy .....	161	
Social Service .....	511	
Adult Education .....	377	
Veterans { Public Law 346 .....	769	1,133
{ Public Law 16 .....	283	
{ Other .....	81	

Owing to the decrease in enrollment since 1941, 302 laymen have been dropped from our college and university faculties and 102 Jesuit priests have transferred to other duties.

Seventeen of the twenty-four colleges reported that they are operating at a financial loss. The total estimated operating loss per year for these institutions is \$643,000. Seven institutions have conducted drives to assist in meeting these deficits; two others are planning drives and one is running a drive for a building fund. Returns from six of the seven institutions that have conducted drives already amount to \$1,138,500.

Twenty-one of the twenty-four institutions conducted military programs for the Army, Navy, or Civilian Aeronautics Authority. The only programs still in operation are the Navy V-12, the Army and Navy medical and dental programs.



Before the war five colleges had Army R. O. T. C. units and two had Navy R. O. T. C. units. Twenty-three of the twenty-four stated that they would be interested in having an R. O. T. C. unit after the war. Of these, six expressed preference for an Army unit, sixteen for a Navy unit, and two expressed no preference.

**New Rectors.** On April 18 the rector-president administrative setup was inaugurated at the University of San Francisco. Father Carroll O'Sullivan, formerly of the chemistry department, was appointed rector and Father William Dunne, for more than six years rector of the San Francisco community, was made president of the University.

Early in April Father Frank Corkery, formerly rector of Seattle College, succeeded Father Francis Altman as rector of Gonzaga University, Spokane.

Father Harold Small was appointed rector of Seattle College to succeed Father Corkery. Father Small was dean of Seattle College at the time of his new appointment.

**Colleges.** The Syracuse, New York, papers of April 15 featured the purchase by the New York Province of a 103-acre campus for a new college. The property is in the eastern part of the city, and the buildings will be erected as soon as war conditions permit. A boarding and day school is planned and will probably be named Le Moyne College after Father Le Moyne, S. J., early missionary who established the first mission in the Syracuse territory in 1654. The Most Reverend Walter A. Foery, bishop of Syracuse, and Mayor Thomas Kennedy issued statements welcoming the new college.

During March both Loyola University and the University of San Francisco were hosts to a group of Chinese students sent to this country under the terms of the International Training Program. The students were housed in the quarters vacated by former members of the A. S. T. P.

An exposition and defense of basic theological and philosophical principles as outlined in "Divini Redemptoris" and "Summi Pontificatus" was held at Woodstock on the occasion of the jubilee of the theologate.

The Talbot Collection, a rare set of Catholic American books named in honor of Father Francis Talbot, was presented to Georgetown University. The collection contains, among other items, letters of St. Ignatius and St. Robert Bellarmine.

An Institute for Inter-Racial Cooperation has been inaugurated at Xavier University, Cincinnati.

Father Robert Gannon, president of Fordham, delivered a series of lectures on American education at Sao Paulo, Brazil. This good-will mission was at the special invitation of the Institute of Brazilian Studies, a department of Acao Social, and was financed by a United States

Government grant. While in Brazil Father Gannon visited Rio and several smaller cities. He found Sao Paulo to be one of the most progressive cities in the world and believes it destined to be the leading city of South America.

Loyola University, New Orleans, tendered receptions in honor of Carleton Hayes, recent United States ambassador to Spain, and Lord Halifax, British ambassador to the United States.

The Federation of Catholic Physicians Guilds has appointed Father Alphonse Schwitalla moderator of the Federation and editor of its journal, "The Linacre Quarterly." Father Schwitalla, Dean of St. Louis' Medical School, is also president of the Catholic Hospital Association of the United States and Canada.

In company with Bishop E. V. O'Hara, Father John Friedl, director of Rockhurst Labor School, left in March for a three-month trip through South and Central America to study labor conditions.

At its annual meeting in March, Father Edward Bunn, president of Loyola, Baltimore, was elected president of the Mental Hygiene Society of Maryland.

Dr. Jan Ciechanowski, ambassador to the United States from the Republic of Poland, was the recipient of the honorary degree of Doctor of Laws at the 77th Annual Commencement of Canisius College. Dr. Ciechanowski addressed the graduates on "The Atlantic Charter in the Light of International Law."

The golden jubilee number of the *Bulletin des Recherches Historiques* praises in the highest terms the scholarship and teaching ability of the faculty members of the history department of Loyola, Chicago.

Among the objectives of the Loyola University Development Program are a new medical-dental school building, the acquisition of a more suitable building to house the downtown schools, and four buildings for the North Shore Campus: a large lecture hall, a chemistry laboratory building, a dormitory, and an administration building.

John Carroll University received word in April that it will receive a quota of 150 V-12 Navy students for the July 1-November 1 term. Earlier the Navy had informed the university that its V-12 unit would be terminated July 1.

A special mental efficiency clinic will be conducted at the University of Detroit for war veterans enrolled in the university.

Bishops James A. Griffin of Springfield, Illinois, William D. O'Brien, auxiliary bishop of Chicago, and Edward F. Hoban, coadjutor bishop of Cleveland, all alumni of Loyola University, Chicago, participated in the three-day celebration of the Diamond Jubilee of Loyola. Loyola began as St. Ignatius College on the present site of St. Ignatius High School.

On May 1, 1945 the *Omaha World-Herald* carried the news that at the end of the present semester Creighton University would close its school of Dentistry for the duration. Officials of the University were quoted as saying that lack of prospective students and the difficulty in maintaining an adequate number of full-time instructors on the teaching staff prompted the decision.

Word was later received that at the urging of various Nebraska dental associations the decision to close Creighton's School of Dentistry was reconsidered. The School of Dentistry will continue.

**High Schools.** Robert Alan Kelly, a third-year high-school pupil at St. Peter's Prep, Jersey City, won the national finals in the American Legion Oratorical Contest. This carries a \$4,000 prize for a scholarship in any college the young orator picks. Regis High School, New York, won the New York State finals in this same contest.

The varsity debate squad of St. Louis University High School won the second annual debate contest sponsored by the Catholic Interscholastic Speech League.

Campion, Regis, Creighton, and Rockhurst high schools have inaugurated Meditation Day, a day of recollection in addition to the annual student retreat. M-Day, worked in between Christmas and Easter, consisted of five conferences showing the connection between the Mass and the rest of life.

A generous gift of \$5,000 was donated by His Excellency, Daniel F. Desmond, bishop of Alexandria, for the purchase of an additional and much-needed site directly in back of St. John's High School, Shreveport, Louisiana. The total amount of funds raised during the last twelve months towards the program of expansion at St. John's amounted to \$14,000.

Gonzaga High School, Spokane, will receive one-half of the \$600,000 War Bond Construction Fund to be raised by Spokane Catholics.

**Publications.** *A Padre Visits South America* is the latest book from the pen of Father Peter M. Dunne, chairman of the department of history, University of San Francisco. The book is published by Bruce Publishing Company.

Father Raymond Feely, dean of the University of San Francisco, recently published another pamphlet in his series on Communism, 'Communism Today, or Red Facism' (Paulist Press).

*Introduction to Biological Latin and Greek*, a book by Father Patrick Fancey of Spring Hill College, has been adopted for use in the biology classes of Tulane, St. Louis, Miami, and several other colleges.

Mr. Luis Gallegos, a West Baden theologian from Mexico, has written a work called *Metodo de Lectura Tarahumar*, a primary reader



for the children of the Tarahumara Indians of Mexico.

*Ministers of Christ*, a volume of first Mass sermons, has been published by Father Alexander Cody of St. Ignatius High School, San Francisco.

Father Jean Delanglez' book, *El Rio del Espiritu Santo*, has been accepted for publication by the United States Catholic Historical Society, New York. Father Delanglez, of the New Orleans Province and member of the Institute of Jesuit History, is also the author of *Last Voyage and Death of Louis Jolliet*, a monograph being published at Quebec by the Canadian Government.

*Portuguese, the Language of Brazil*, a Brazilian-Portuguese grammar by Father P. Carlo Rossi, chairman of the Department of Romance Languages, University of San Francisco, was published in May by Henry Holt and Company.

The article on "Adult Education at Fordham" which appears in this issue proved to be Father Edward J. Baxter's last work. It was only by a heroic effort that he was able to finish the article. Scarcely had he typed the last page and brought his manuscript to the office of the Jesuit Educational Association when he was taken to the hospital critically ill. Just two weeks later, on May 26, 1945, Father Baxter rendered his great soul to God.

With utmost confidence Fordham University had entrusted to Father Baxter the administration of its new School of Adult Education. Others now must carry on his work. But they will find new strength in the inspiration that Father Baxter has left them. To Fordham University goes our deepest sympathy on the loss of a brilliant student, a charming gentleman, and an exemplary priest.

Father Baxter's article was the last manifestation of a long interest in the JESUIT EDUCATIONAL QUARTERLY. Readers of the QUARTERLY will not be unmindful of him in their Masses and prayers.

R. I. P.





